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*Should we endeavor to keep all Church Troubles  
out of the Yamên?\**

BY REV. PAUL D. BERGEN.

**I**N this paper I have taken the liberty of widening somewhat the scope of the topic assigned me.

It is, in short, a symposium of the views of missionaries in China in regard to the history, the expediency, and the results of settling church troubles by means of the yamên.

In treating this subject, however, we need not *a priori* theorizings, but the concrete results of experience; and not the results of one man's experience, but those of many, that our generalizations may be justified through the collection of as large data as possible. Hence the following questions were sent out to something over two hundred missionaries, scattered throughout the empire, with a view to making the replies as representative as possible, both in respect to location of missionaries and the societies represented by them in China. Only 73 answers have been received. Some might think that this was an insufficient number on which to base a generalization of missionary opinion in China on the subject of the relation of Church and yamên. But the following facts are to be taken into consideration:—First, no papers were sent to missionaries who had not been more than five years in the country; second, papers were sent preferably to those missionaries who were engaged in evangelistic rather than in educational work.

Concerning the 73 answers received, I may remark that 25 of these represent the views of men who have been over 20 years in the work, and *all* of men who have been out over five years. Again, several of these answers are from a whole station, comprising several individual missionaries. We take into account also that these answers have come from widely separated provinces of

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the empire, all being represented with the exception of the six most remote, viz., Yunnan, Kueichow, Szechuan, Shensi, Kansuh, Kwangshi. From these regions there was not sufficient time in which to write and receive replies. Note, also, that the majority of the replies come from regions where there is the largest evangelistic work in progress, as Fokien, Shantung, and Hupeh. The views of the missionaries in Manchuria are also represented. Also, leading representatives from all the main Missions working in China have, I think without exception, embodied their views in these answers. Hence we may conclude that we have in these 73 answers a fairly representative and authoritative expression of missionary conviction on this question. Papers were, as a rule, only sent to ordained male missionaries, though a few were dispatched to medical missionaries and to lay workers of the C. I. M. Several missionaries, whose opinions we would have valued highly, failed to reply. Nevertheless, we have every reason to believe that their answers would not have materially altered the conclusions of the paper.

Question 1. "Would you decline, under any circumstances, to ask for yamên intervention in behalf of Chinese Christians, even to the extent of seeking an official proclamation for their protection; and if so, on scriptural grounds or those of expediency, or both?"

This question presupposes that the persecution was genuine, and was purposely made very comprehensive, in order to include those who were unalterably opposed to having anything to do with the yamên in church matters.

I am glad to report that if we may judge by the 73 brethren who replied to the question, only two are willing to cut themselves off from the privilege of applying to Cæsar, and so of protecting their weaker brethren from the violence of wicked men. There are two classes of answers, which may be described as: First, cautious and conservative; second, those bolder and more unqualified. Under the former class we have, as fair examples, such as these: "I would only ask for a proclamation." "I would only appeal in a friendly way." "I would not decline, but would take action and then only most reluctantly." Another says: "A safe rule is to do as little as possible." Another thinks he would decline in "nine cases out of ten." Another would ask in case of severe persecution. Another says: "Help should not be sought for until everything else has failed." Another remarks "that he would ask aid," but only "under very exceptional circumstances and after much patient waiting on God." Another: "I decide each case on its own merits, but leave no stone unturned to avoid the yamên." Another replied: "I would not decline a petition for a proclamation for the prevention of trouble, but always tell the applicant my regret that he

has asked for it." Another: "Almost invariably I would decline." Another: "I should decline all intervention if it could not be done in a thoroughly friendly way."

The above examples give us a notion of the attitude of those who occupy the most cautious and conservative attitude in the matter.

We will pass on now to a class of answers which stand somewhat in contrast to the above, being bolder and less qualified. A number consist simply of "No," i.e., I would not decline to ask for aid. One would interfere on the grounds of expediency and justice. Another: "In a just cause, I have no hesitation in going to the yamén." Another: "I have no hesitation in appealing to the official. Paul said: 'I appeal unto Cæsar.'" Another: "I would not decline to ask for Chinese Christians what I should ask for myself."

The summing up of the question would lead to the conclusion that missionaries are willing to intercede in the yamén for the Christians, with the following qualifications: 1st. The persecution must be genuine and somewhat serious. 2nd. A thorough private investigation of the facts should first be made. 3rd. The matter should be made a subject of earnest prayer, privately and with the Christian concerned. 4th. The Christian should be warned as to the dangers and abuses likely to come from official aid, and be urged to maintain a quiet and patient demeanor. 5th. But finally, when the above conditions have been met, aid should be asked for without hesitation, and with a clear conscience, according to the circumstances of the case. Of course in a friendly way, if possible. It is of immense importance to avoid an out-and-out fight.

Three brethren declared that they had now come to the point where they were prepared to decline absolutely to ask for official assistance for the Christians.

The first brother has been 16 years in China in evangelistic work, has never asked for aid in the past, and knows of no good having come from such aid in the cases of others who have sought it. He would decline to ask for assistance on the grounds of expediency.

The second missionary has been in China 15 years, has had considerable experience as a pastor in a large field with several hundred Christians, in the past has frequently asked for and secured aid both from Chinese officials and foreign consuls. As the result of his experience he writes: "He would decline now, both on scriptural grounds and those of expediency." Also, that in no one single case is he convinced that other than harm has been done.

The third brother writes: "My own feeling, after many years of varied and often painful experience, is that under no circumstances



would I appeal to either the consul or the mandarin on behalf of the Church or individual Christians, in cases of persecution or difficulties arising out of their profession of Christianity. A successful issue always means the demoralization of the Church and the demand that in future troubles the help of the consul shall be secured. Faith in God in special times of trial is apt to vanish. The missionary and the consul become the forces that are most trusted." This missionary has, in three cases, sought aid from the official and in three cases from the consul, but in no case, after an experience of 39 years, has he seen good to come from such action. These three exceptions only confirm the rule.

We take up next in order the ninth question, as it has a direct bearing on the first. It is: "What should be our attitude when Christians are falsely accused before the magistrate for purpose of persecution?"

In this question we presuppose that the missionary has sought guidance in prayer, that he has carefully investigated the case, and that he believes the charges against the Christian to be false.

The answers may be classified as follows:—

1. Three favor no action being taken.
2. Others would recommend simple mediation between persecutor and persecuted, together with prayer and sharing of the persecution, as far as possible:—
3. Simply present the facts of the case to the official.
4. Vigorously defend the Christian: (a) by presenting facts; (b) by pressure, *i.e.*, appealing to treaties, or to higher courts; (c) by financial aid to the Christian for legal expenses, if necessary.

There is a wide divergence between the first view here presented, urging that no action be taken, and the view (c) under 4, which advocates all possible aid and appeal, and would even furnish money for legal expenses.

But, as usual, these extreme opinions are those only of an inconsiderable minority. Only three recommend no action, and only one that legal expenses be met—not thereby referring to a little aid given the Christian to tide him over a hard place (and which most of us would favor, in an exceptional case), but defraying the expense of *yamén* fees.

A great majority of the 73 missionaries would endorse what we might call a friendly temperate presentation of the facts to the official as a beginning. Some would stop here. The majority would, however, proceed to sterner measures, if necessary to secure justice. Some would work directly with the official, others through the consul.



*Remarks on Cases actually presented to the Yamèn.*

1st. Those made by the missionary dealing directly with the official. There is a general impression abroad, I am sure, particularly outside the missionary body, that missionaries are rather too ready to seek official aid in behalf of Christians. The officials themselves often complain of this. And there has been more than one expression of opinion made in print on the subject, by those only partially in sympathy with the missionary cause. But we must recognize the fact that there is a much more frequent use made of the yamèn by Roman Catholics than by Protestants, and amongst the latter there exists a considerable diversity of practice. But after looking over the reports from 73 correspondents, from all parts of the empire, I am glad to say that the total number of cases is much smaller than might have been supposed.

To the question, "How often have you applied to the official?" out of 73 replies we have a total of 175 cases. But this number is enormously increased by the report of one brother, who says he has applied 20 or 30 times. Classifying these 73 answers roughly, we find 25 missionaries who have never applied for any aid for Chinese Christians, that is, over one-third of the total number who have replied, have had no dealings with the yamèn. And we are to remember that all of these 73 missionaries have had over five years' experience in the field. Seven others have applied only once, seven only twice, and nine only three times. So that we have 48 missionaries who have applied three times or under. Four reply that they have applied only a few times. The highest number of applications by any one individual is the above mentioned 20 or 30. The next highest is 12. This brother writes from Hupeh, and has had 24 years' experience. So that this makes him after all an average of only one application in two years. Only two brethren reply that they have applied many times. One of these says that not a few of his cases were in connection with securing chapels. They therefore do not belong properly to this paper.

To the question, "How often have you applied through consul or minister?" we find a total of only 52 cases. This indicates the fact that missionaries, as a rule, treat directly with the official in managing persecution cases. This is natural, because most missionaries live in regions remote from the consul, and, because knowing the language and Chinese customs, and being most conversant with the facts, they can settle cases themselves more quickly than by the round about way via diplomacy. Probably most of these 52 cases are either those which have come up in the open ports, or those where an appeal from the local official became necessary. Forty-one out

of the 73 missionaries have never requested consular aid for Chinese Christians, 10 in only two cases, 3 in only three cases. So that we have 60 missionaries who have requested consular aid three or less times. Three reply "seldom." Two reply "often." The highest number of applications in the case of any one missionary is 8. It is he who has applied to the official directly 20 or 30 times. His applications cover an experience of over 30 years, making an average of over one case a year. I am inclined to think that he must have included cases that chiefly concerned foreigners.

Now as to the results of these applications.

Fifty-three cases are reported to have been of benefit to the Church; 62 are characterized as doubtful; four as mixed, and 67 as bad. The 53 include three correspondents who report "Many cases good." This total of 150 tabulated cases still leaves 77 cases suspended in the air. Evidently there is more or less mystery about these 77 cases which were not reported. We cannot say, therefore, whether they have been good, bad, or even indifferent. Perhaps the missionary felt in such a confused mental state, at their conclusion, that he was quite unable to work out the complicated equation of their results. Or perhaps these 77 cases are still going on. I think we will be compelled to label them "mixed."

This might be true in more senses than one. But surely the result that only 53 cases are reported to have been of unmistakeable benefit, while 67 are set down as resulting in evil, ought to give us thought. In short, in the yamên intercession in behalf of persecuted Christians, it is the deliberate opinion of 73 missionaries that, as a matter of personal experience, 67 cases have wrought only evil, while only 53 have been productive of good. The balance is on the wrong side. Suppose we add the 26 doubtful and the four mixed cases to those on the good side, making a total of 83 good cases, we have even then only a slight preponderance over those that were evil only. It is to be regretted that the correspondents were not more careful in reporting results on the entire number of cases. But we know from our own past trials that it is difficult to give a brief answer as to results. But the 77 cases whose results do not appear as either good or bad, were undoubtedly mixed ethically in the fruit they brought forth, and let us hope that the good in them on the whole predominated. But when all is said, we must decide, in view of these replies, that there exists in general rather a pessimistic opinion as to the advantages of applying to the yamên in behalf of Christians. One brother writes, that in the 14 cases which cover his experience, he is pretty well convinced that in every instance harm was done. Another on the contrary, is of the opinion that in the great majority of cases it prevented the germ of truth

from being stamped out. Another, out of six cases says: "All rather doubtful. Apparent benefit was received in only one case." One would think then that the other five cases were anything but doubtful. Another writes: "In cases coming under my own observation, more harm than good has come of it, particularly to the spiritual experience of the members." Another missionary of over 30 years' experience, and with six cases, writes: "In the above instances more harm than good followed. In early years, when I found my way more frequently to the consul than now, harm always in the long run was the result, although at first it seemed that I had benefited the church by my action." Another writes in a less melancholy strain. In his nine cases he is of the opinion they were "on the whole beneficial." Another, with a total of 14 cases, writes: "When personally placed before native officers on grounds of justice, and in a proper manner, I have in each case seen benefit result." And he adds: "Have not had a case where harm was done." This is delightfully optimistic, and comes from a missionary of 23 years' experience. Another who has had—he cannot say how many cases, but has applied often for aid, says: "I cannot remember any actual harm from such intervention, and in several of the cases the result was most beneficial." Another, who has appealed to the *yamên* three or four times in 30 years, states: "In all cases benefit resulted." And he continues: "I would never appeal to the *yamên* until every other means had failed." These answers are fair samples of the 73 received, indicating that, notwithstanding these depressing results often following action by the *yamên*, the balance of missionary opinion is in favor of cautious occasional appeal to the *yamên* in aggravated cases.

We come next to the query, "Have you found a tendency on the part of evangelists or prominent Christians to enter on official negotiations in your name, or that of the church, without first consulting you?"

Forty correspondents answer that they have not.

The other six or seven reply uncertainly, or that they have had no experience. It is ominous that more than half reply that their Christians and evangelists show this tendency to benefit either themselves or the church by means of the *yamên*. We must therefore conscientiously warn our native brethren against this form of irresponsible and pernicious activity.

Aside from the natural impulse to defend the oppressed, the lower motives that lead them to such a course are plain. They have a natural desire for the power and influence which the successful carrying through of a case will bring them. Instead of being slighted they find themselves in demand. They become of more



consequence. Not only among the Christians, but they become known in the *yamêns* as factors to be reckoned with. They may be called to interviews with the officials, and so taste the sweets of intercourse with the great. But it is not necessary to state that when a man has once sipped of this cup, the course of his life is changed. His spiritual experience declines, and his conversation with the Christians often takes on a secular type that is injurious to religious work. We learn here that it is our duty to sternly repress tendencies of this sort. And this for the sake of the men themselves and of the work at large. And I think this is the general course of missionaries. Evil results are likely to follow the giving of native evangelists any rein at all in the matter of lawsuits.

I have made the rule that if any Christian takes up a lawsuit without my endorsement, he does so at his own risk and charges, and without, at least, formal assistance from the evangelists under my control. If he "eats bitter" from it, he has only himself to blame.

It may be necessary to send a letter to the district magistrate, stating that any lawsuits that come before him from Christians are to be dealt with according to Chinese law, without regarding the fact that the participants are Christians. They are not to be looked upon as Church affairs, unless introduced with a letter from the missionary in charge. We cannot, of course, interfere with the private right of a Christian to go to law; we can only use moral pressure and urge upon him considerations which may serve to keep him from litigation.

*(To be concluded).*

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### *Relation of Chinese to Western Languages.*

BY J. EDKINS, D.D.

IN the *Glottologia Aria Recentissima* of Professor Domenico Pezzi, of Turin, published in 1877, he speaks of the relation of Chinese to other languages. He condemns the treatises of Chalmers, Schlegel, and myself which compare Chinese words and morphology with those of Western languages. He lays down as an axiom that comparisons of words ought to be founded on exact phonology and not on fallacious resemblances in sense and sound. It is sufficient to remark, in reply to this, that we have in Chinese an exact phonology, and that the laws of letter change in Chinese have been discovered. With this basis firmly laid it is possible to make comparisons between Chinese words and those of Western languages.

Of me, he says no more faith is inspired by the strange comparisons of Edkins between Greek and Chinese and Greek and Mongol words, between Latin and semi-Mongolian words, and between Chinese and English words. By such comparisons the author is induced to believe that the Chinese civilization can be shown to be the same with the primitive Arian civilization.

Now what I maintain is that the Chinese came to their country from the West and brought with them the Babylonian civilization, which was older than the Arian civilization. The Chinese type of speech is older than the Aryan type and older than the Semitic type.

The only example Professor Pezzi adduces is the Chinese *lan* with the Greek *λαμβάνω*. He does not take the old sound *lam* which scientific philology requires us to do. Professor G. Schlegel was careful to give the ancient pronunciation of this word. Not only is the Greek *λαμβάνω* the same word with the Chinese *lam*, to take in the hand, embrace, but the German *nehmen*, to take, is also the same word. So too the Syriac *sabal*, to carry, bring. In fact all words are the same which agree in sense and sound. The reason is that words are very old, so old indeed that they antedate the formation of the various grammars which regulate the speech of mankind. How then can they not be the same? That is the problem which it would be well for Professor Pezzi to undertake to solve.

Let us take for example the verb solve. It is the same as the verb loose. L and s are interchangeable letters. But s and t are also interchangeable letters. The Chinese for loosen is 脫 *t'ot*, or *t'o*, as in take off clothes, *t'o-i-shang*. The verb is identical in Latin, in English, and in Chinese. Take the word seek—German, *suchen*; Chinese 索 *sok*, to seek; Sanscrit, *sanga*, to seek; or the word strand, *tendo*—Chinese, *chan*, stretch (*ch* for *t*), *t'an*, shore; 天 *t'ien* heaven.

Who, what, how—Chinese, 何 *ho*, 幾 *ki*, how many.

Πapa, pro, for Bailiff—Chinese, 保 *pau*, for pot.

Hound, canis—Chinese, 犬 *k'uen*, dog.

Honey, mel, mead—Chinese, 蜜 *mit*.

Duco, conduct, dux—Chinese, 導 *tok* 督.

Right, indicate, δεικνυμι 直 *chih*, *dik*, straight.

It would be easy to mention a thousand more words. But for what? All the roots are identical. Thought is 度 *dok*. Life is 生, but *sh* is *l* and *ng* stands for *m* and *m* for *b*. The German *Leben*, life, gives the word. *Hau* and good are one word. *Ok* 惡, bad, is wicked. So it is with every word in the Chinese language. We have to remember, however, that each idea has about fifteen words in language to express it. Some Chinese words have equivalents in Greek, others in Mongol, and others again in Japanese. All words come down by a long descent from the primitive vocabulary.

In the Semitic languages compounds of two roots make up a very large proportion of the words. Thus, *tsadik* or *Zadoc* or *Sadoc* in Sadducee; righteous is made up of *sad*, the Latin *justus* and *dok*, the Greek *δικαιος*. The hyena, a striped animal, is called *Tsabag*. *Tsab* is to dip or dye. Bag is *pingo*, *pictus*, *paint*. So in Deborah, a bee, the name of a prophetess, we find two roots—*deb*, “to perforate, attack with calumnies, sting” and *bor*, also perforate. The Latin *apis*, bee, has lost the initial *d*, which would make it like Deborah. *Biene*, the German word, corresponds with the second Semitic root *bor*. The Chinese *feng*, 蜂 bee, means the stinging animal. *Feng-mang* is sting. The root had a labial initial at first, and it appears with *f* or *m* in Chinese. This initial, changed to *d* in Semitic speech and the final *ng* which had been evolved from *m*, took the form *b*. This is the origin of *deborah*, bee.

The hypothesis of identity in Chinese and European roots is solidly proved. But it carries with it the identity of Mongol, Turkish, Manchu, Japanese, and Tibetan roots. The twenty thousand or more Asiatic words are scattered through all these languages, and to these the Indo-Chinese area of language must be added.

#### *Examples from Tibetan.*

Sugar, *kara*, *k'ara*; roots, *suk*, *gar*; chamber, *k'ang-pa*; root, *kam*; tent, *gur*, root, *σκηνη*; Mongol, *maiha*n; Chinese, *mok* 幕; Japanese, *maku*; Hebrew, *makneh*\*; Tamil, *kudāram*.

\* In this instance *ken* is found for tent in Tibetan, Greek, the second Mongol, the Hebrew, and the first Tamil. The Latin *tentorium* is found in the Tamil second root, *dar*. *Mok* is found in the Mongol first root. The Tamil has also *padakkudil*, consisting of four distinct roots, all meaning tent. It also has *padam-lidu* and *karat-tiri*. The root *dam* is the Chinese 帳 *chang*. *Pad* is *pal* in palankeen. *Lid*, *rat*, and *tir* are tent. In our word palankeen, borrowed from Hindustani, the root *pad* means both protect and also tent. It is impracticable to keep radical meanings from intermingling. A tent is at once a protection from the sun in a hot country, and it is formed by stretching. *Pal* gives the first of these meanings and *lan* the other. *Lan* in Chinese is to guard or keep off. *Lankan* is a railing for protection 欄杆. We may compare the roots meaning protect which we have in Chinese with these Indian roots. 保 *pau* for pot, 庇 *pi*, *pit*, 祐 *yeu*, *dok*, 護 *hu*, *gok*, 守 *sheu*, *shut*, *tot*, 衛 *we* for gut, 顧 *ku*, *kot*, 照 *chau*, *tot*. Here we have four distinct roots. We may add 章 *chang*, *tom*, 當 *tang*, *tom*, 眷 *kiuen*, *kun*, 救 *kieu*, *kut*, 防 *fang*, *bom*, 提 *ti*, *tit*. In all we have six independent roots. The limit to the number of such roots is found in the possible sounds to which the human voice can give utterance. About fifteen is a fair estimate

\* In *Makneh*, tabernacle, *m* is formal, not radical; the root is *kan* in Chinese 間, an apartment, 軒 mountain chair, tea restaurant.



if we neglect such differences as are caused by the change from sonant to surd. For example, the Hebrew *beer* and the English *pit* are not two words but one. They are differentiated by the accident of migrations long ago. There never was a time in the history of man when this root did not exist. When the Semitic and Indo-European races separated and went different ways through the intervention of the Caspian sea and the Caucasian mountains, they had not a separate vocabulary. It would be unscientific to say they had. A separate vocabulary would be impossible. Men never make words. If they want them they can only borrow from a neighbour. The roots all came down safe from destruction from the earliest ages. Their disappearance is prevented by the incessant activity of the human family and the variety of occupations in which men engage.

Besides, it is quite possible to read the past history of sounds before writing was invented by a just estimate of the process of change through which they must have passed. There was a priority in labial letters. P, b, and m must have been the earliest consonants. F would be somewhat later. The next great step would be the definite use of tooth letters t, d, n. The letters l, r, s, sh, z, j would be somewhat later. When the throat letters came into use k, g, ng, the list of consonants would be completed. When the process was reversed changes would take place in the outward direction. K may become l and l may become k. This we find in Chinese *kien* and *lien*; *kiem* and *leem* interchange. If this anomaly is solved it can only be by a due consideration of the prehistoric changes undergone by all sounds, first in the inward and afterwards in the outward direction as controlled by the law, the operation of which I have here briefly traced.

The character 京 is *liang* or *king*.

„ „ 樂 is *ngok*, *gok* or *lok*.

*Lego*, to read, is the Chinese 讀 *tu*, *dok*, to read, but the Chinese also has 學 *hio*, *gak*, to learn. In the prehistoric ages these words were gradually separated and have come down to our time with different symbols in Chinese. Their original identity is obscured by the lapse of time, but they were the same word once. We find in Hebrew *hok ma*, wisdom, *i.e.*, *gok*. It is the Chinese 學 *gak*, instruction. Divine revelation in the Bible gives to this form of the root a special importance. The philologist will find great advantage in the recognition of the ancient changes in words which must have taken place in accordance with the process here described.

The pronouns for the first person should be compared. *Ego*, I, ἐγὼς ἐμὴ, ἐμὸν; *meus*, *mea*, *meum*, *my*. *We* is ἡμεῖς, *i.e.*, *temeis*, *noi*, *we two*. The Hebrew is, *anoki* I, *anaknu* *we*. The Chinese say 我 *ngo* for *nga* and *ga*, *gwa*. The Amoy *gwa*, I, is the Latin and Greek *Ego*.

The English we, us, are the Latin *nos*, the Hebrew *anu* and the Chinese *lan*, which in Amoy means you and I. *Lan-tau* is our house and *lan-lang* is I and you. *Lang* is man in Amoy. In Shanghai *nung* is thou.

The Latin *nos*, *noster*, is the English we, our, us, and the Greek *ὑμεῖς* our, of us two, *ἡμεῖς* we. The Chinese preserves this root in *lan*.

The second Latin root for the first person is me, *meus*, *mea*, *meum*,, *ἐμὸς*, *ἐμή*, *ἐμὸν*. This root is *man* in Mongol as in *manai*, our *mande*, to me. The third Latin root for the first person is *ego*, the English I, the Chinese 我 *nga*.

The fourth Greek root for the first person is *tim*, *ἡμεῖς* we, *ἡμῶν* of us.

In the Latin *nos* there may be hidden the same root with that of *ego*, because in Tibetan *nga* and *nged* both mean I. This renders it probable that *ego*, I, was once *egod*. The Japanese also say *wata* for I. This was probably *gata* or *ngata*. That the Tibetan is specially valuable is shown by the extent of country it occupies and by the fact that it has a book form as well as a colloquial form of words. Every language which is spoken over a wide region is important in archaeology. The Tibetan has also *ngos* for I. *K'o bo* and *k'o mo* are masculine and feminine forms for I. These masculine and feminine terminations are derived from *ap'a* and *ama*, father and mother. It is possible that all pronouns of the first person having labial initials were originally derived from *pa* and *ma*, father and mother.

If the Tibetan is a correct guide in giving us *ngod* and *ngos* as old forms of *ego*, it will also be a correct guide in making us acquainted with *k'yod*, thou, as a very old form of the Hebrew suffix *ka* for the second person. Should this suggestion be well founded it will go far to show that the Semitic people were once in contact with the Tibetans. In that case the Persian traditions become specially valuable. The works from Parsee sources in the Sacred Books of the East will, in that case, not only be important on account of the subjugation of the Jews to the Achemenian empire in the days of Cyrus, but because Abraham and his family, when they went to Canaan, were one member of an extended Semitic migration from the east. That migration was not from Babylonia only but from Eastern Persia. Otherwise how could Hebrew words agree with those of Mongolia and Tibet? The Mongol *shir*, ox, is the Hebrew *shor* and the Latin *taurus*. The Semite form is nearer to that of Mongolia than to that of Italy. Tibetan has *zhol*, ox, and *yak*, which is our English ox. The Tamil has *eruta* for *taurus*, our steer. If it be asked why a bull is *taurus*, the reply may be that *leiten* is to lead. The bull leads the herd, and is called *alef* for that reason in Hebrew. It was on this account that A was chosen by the Semite

people to lead the alphabet. When the law of the precession of the equinoxes forced Aries into the first place in the zodiac, Taurus gave way. Yet the ram leads the flock as the bull leads the herd. The Greeks therefore made Aries the first sign of the zodiac. The equinoctial point had receded on the ecliptic thirty degrees since the time more than two thousand years previously when the stars of Taurus touched the equinoctial point. The constellation Pisces will take its turn two thousand years hence as the leading constellation.

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### *Four Subjects for the Revisers.*

BY REV. WM. ARTHUR CORNABY.

**F**IRST a word of grateful appreciation, which may be expressed in general and inclusive terms.

In that varied and beautiful prayer-form known as the Litany, we are taught to pray for "all prisoners and captives." And the term may be extended, and our prayerful sympathies likewise, to numerous workers in the kingdom of heaven who, to outsiders, are cribbed, cabined, and confined, if it be between very blessed walls.

And before coming to the point in hand, let us remind ourselves what a debt of gratitude we owe our Father that He has made His children on so many different lines, so that they feel at home in various classes of limitations. The officers and crew on the boats which brought us to China, are prisoners for life, some of them. But if they realize it, their floating prison with all its limitations, is the place for them to work for the kingdom. Then, once on shore, say in Shanghai, how many folks we find ministering indirectly to the kingdom in ways which would be penal servitude to the rest of us. And so on throughout our missionary life, though we may ourselves come to occupy positions which would be prisons to others.

Thank God that He has led some to spend their days amid the whirring and slapping sounds of a Mission Press, with all its rush and drive. Thank God He has fitted some for chairmanships and secretariats with an appetite for the dry-as-dust details of official life. We do bless God for the ever-swelling Hallelujah Chorus heard in China; let us not forget to bless Him for the men who saw and hammer and plane and carve and file the various instruments of the orchestra into shape, and whose sensitive ear and whose patient heart tune them into unison for others to play upon.

Of all the numerous missionaries in China, few are fitted for translating the Scriptures. By which I mean that the special



limitations of the task would be more than misery to many otherwise scholarly and able translators in regions where the translator has a freer hand. Theirs is truly a "strait and narrow way" between two languages, equally foreign if not equally familiar to them. An ordinary translator usually deals with one foreign language only, and in his translation he may adapt, delete, remodel, or otherwise modify his original, so as to get the best rendering of the meaning of that original into readable Chinese. But they must give the text, the whole text, and nothing but the text, and all the while endeavouring to put it into language which shall caress the ear, as our Authorized Version caresses the ear of the lover of British literature, and the many to whom it is well nigh the only literature they know. Surely in our daily litany, of whatever sort it be, we should pray for those translating under limitations which would be veritable imprisonment to most of us, whether we are remotely anticipating a tract, or whether we can at a push translate and write our two thousand characters a day.

It happens, however, that sometimes the two languages of the Biblical translator, are more nearly related in a given passage than is his native tongue to either, in other words, that China may assist us toward the technical phrases of the Holy Land, and therefore to the meaning of certain oft-quoted or mis-quoted texts.

This is surely the case with

*The Psalm of Glorious Betrothal (LXXXVII.),*

which, being rendered in the hymn so well-known and liked,

"Glorious things of thee are spoken,  
Zion, city of our God,"

will probably be mis-quoted to the end of time, thus yielding up but a fraction of its meaning, and not a fraction of its main topic, because in no Western land (apparently) is the verb *to speak* used in the sense of *to bespeak* a maiden as a future bride. Once in China, with 說了人家 in our ears, and the Hebrew Bible open before us, we can hardly be misled as to the very obvious meaning of the Psalmist, unless indeed we are bound by the English traditions and hesitate to alter the Holy Scriptures as rendered in that non-oriental tongue.

To place the matter beyond doubt we have but to refer to Canticles viii. 8, where even our English versions read, "What shall we do for our little sister in the day that she shall be spoken for?" And of course the reiterated, "I will betroth thee" of Hosea iii. 19-20, makes us familiar with the metaphor and the exceeding love of Jehovah which moves Him to say, "Thy land shall be married," and by which he portrays the whole earthly life of

His beloved as a preparation for the consummation described by St. John as "the Marriage of the Lamb."

But lest any misgiving should linger around the eighty-seventh Psalm, it was my good fortune to have a conversation in England not so long ago with a native of Palestine, whose mother tongue was Arabic, and who was more or less familiar with one or two related languages. So I asked him what was the term in common use yonder for "betroth," and when he had pronounced it, I remarked that it was practically the same as the Hebrew for *speal*. "It is doubtless the same word," he said, "but why do you ask?" First, I replied, because it is a colloquial term in China, but chiefly because I want to be sure of the meaning of Psalm lxxxvii., "Thou art gloriously spoken". That means betrothal, and must mean betrothal in the modern languages related to ancient Hebrew; must it not? "Undoubtedly so. There may be other terms, but that was the word I used of my own betrothal," replied this Christian lecturer on Palestine. Read the Psalm in this light, and it is a Psalm indeed. The two old enemies of Zion may now be mentioned by their nick-names, the "Blusterer" Egypt and "Confusion," as the word Babylon means, and as the betrothed of the Lord may laughingly point out. "And behold! ye envious ones near and far (Philistia, Tyre, and Ethopia), behold the honour of being reckoned under the name of the Betrothed, to be counted in her records, and above all to be counted in by Jehovah-Lover." What can follow but an outburst of praise,

"My God the spring of all my joys"

a modern up-welling of the heart loved of the Lord, sang of old by those that sing and those that dance (see R. V.), for the time to dance and the time to sing has come indeed.

*The Ox-crib (Luke ii. 7, 13, 16.)*

Unless a Roman garrison was quartered outside as well as inside Bethlehem walls at the time of the general census, it is hardly likely that the Mandarin versions of the Scriptures are right, and the whole tradition of the centuries, portrayed on numberless pictures of the old masters, and the would-be old masters, are wrong as to the class of animals whose feeding box furnished a rustic resting-place for the Babe divine. Especially as in Judæa, as in China, the horse has had from of old a distinctively military set of associations. Look through a concordance to see how closely and exclusively horses are associated with warfare in Holy Writ. And though Christ is in one passage represented as on horseback, the whole imagery is entirely different from the whole scenery of the advent. The fitness of things would seem to rule out the trough

of the "warlike horse" at that stage of our Lord's manifestation. And as we know, the Jews were almost as averse to rearing horses (in obedience to Dent. xvii. 16) as they were to rearing swine.

The use of the words 馬槽 dates back to the year 1700, in the ultra-Romanist Life of our Lord, reproduced in the Taoist book 神似通鑑, vol. ix., section 2, where Pentecost is merely the enthronement of Mary as 天地之母皇. 世人之主保.

I am, of course, aware that in Chinese the word 槽 is not used of oxen, but if a lowlier character be necessary, perhaps its use would all the more manifest the lowliness of One who borrowed his first bed from the lowly ox.

#### *Palm Branches.*

Let me tell a little tale,—if a rather funny one. A young scholar from the country once called upon me, and walking in the garden, he pointed to a young fan-palm, saying, "That (grape) vine is a very tiny one." "Oh!" I said, "I was not aware that it was a vine!" "No, I suppose not, but I'm from the country, you see, and moreover, I have seen the *grapes* growing on Pastor So and so's vine. By their fruits ye shall know them." Well, the black clusters of fan-palm seeds *may* be edible under certain extreme conditions, but as we know them, they would be as irritating to our digestive organs as angular jube-jube (棗) branches would be to the legs of the foal of an ass on which Messiah rode, if *they* were strewn in the way.

I know that 棗 is a term given to the dates first imported by Mahommedan pilgrims from China to the land

"Where the feathery palm trees rise,  
And the date grows ripe under sunny skies,"

but botanically the two trees (palm and jube-jube) are widely apart, and for the purpose of strewing in the way, as unlike as the luscious grape, and the stony fan-palm seed for the purpose of food. Whether the Delegates considered this in their Wên-li version we cannot tell, but with all our respect for those eminent scholars, we should not encourage cruelty to animals, by adopting any other term than that used by our revisers, whose botanical correctness in this passage is commendable. And if the uninitiated Chinese do imagine that among the comforts of heaven palm-leaf fans are provided, such an interpretation of Rev. vii. 9, would be preferable to that of the meaningless waving of what country lads may wave in sport to scratch the faces of their junior victims.

Happily for the preacher (if not for the translator) the Chinese custom of waving feather-tipped wands at the worship of the Sages in the spring and autumn solstices, is strikingly parallel with the

still surviving method of honouring a great man in Palestine—still surviving, for the father of the present Emperor of Germany was thus greeted on his visit to the Holy Land, as a photograph, which I have seen, clearly testifies.

*Gall.*

It was the custom in Judæa for benevolent ladies to provide a mingled drink to alleviate the tortures of a death so horrible that there is no record of any woman witnessing it—but once. And on that occasion the chief victim refused the stupefying draught (Matt. xxvii. 34; Mark xv. 23), although he “received the vinegar” or sour wine used by the soldiery at the end of His crucifixion (John xix. 30). Writers often affirm carelessly that Jesus refused the “vinegar,” which He accepted, refusing the “wine mingled with gall [Matt.] or myrrh [Mark].”

Our present inquiry is as to the probable drug thus referred to. Matthew, whose relations to the Old Testament were very close, gives us a word which (in our English versions at any rate) seems to refer us back to Old Testament passages where the word “gall” occurs. Mark (not so much under the influence of Old Testament phraseology) in choosing another term, would seem at first sight to be nearer the modern name of the drug in question. But however muddled may have been the state of medicine in his days, as Mark more than hints it was (v. 6), surely no one would think of using literal *myrrh* as a narcotic or anodyne. In days when nostrils were not so fastidious as they are in the West to-day, it was considered a perfume for a princess. And as an aromatic tonic, and especially as an astringent, it would be used in the ancient practice of medicine. Doubtless it would be credited with imaginary properties, but we imagine the allaying of intense pain would hardly be one of them. Its inefficiency for that purpose would be apparent at the first trial. And in this respect, the gall of any animal would be as inappropriate. Certain old commentators, indeed, imagine that it was offered as one of the many insults of that day. That the soldiery should have a liking for “bitters,” and that it may have been their own wine they offered, is quite possible, though in that case they seem to have had two kinds of drink at hand—one bitter wine (Mark xv. 23) and the other “vinegar” (verse 36). But that it was the drink provided for the criminals is far more likely, and that its purpose was a benevolent one, is also probable.

Now, in Chinese executions such a drink has until lately been administered to the victim, some say, as a rule; others, frequently. And the anodyne is *opium*. If it were a solution of opium which our Lord refused, we can understand His action as being on a piece with his refusing to allay the pangs of hunger in the desert before His



Father had provided bread for Him. He would thus refuse to enter upon the supreme act of His life with faculties artificially suspended to any degree, even though his agony would be thereby lessened.

Personally, I believe it was a draught of laudanum which He refused. The theory was not suggested by residence in China, but by study of the Scriptures before reaching China. Matthew's word *chole*, familiar to us in the word *melan-choly*, seems to have been chosen by him either as a general term for anything bitter, or as being the Septuagint translation of both Hebrew terms which we translate in the English as *gall*, although only one of the two refers to the contents of the gall-bladder. The latter term occurs only in Job, from which Matthew is hardly likely to have quoted it. The remaining term, which he is exceedingly likely to have had in mind, refers to a vegetable product, as in Deut. xxix. 18, where we read, "a root that beareth gall . . ." Then it was a plant whose characteristic was a "head", for that is its name (*rosh*). Furthermore, the drug extracted therefrom seems to have been stupefying (compare Jer. viii. 14 ; ix. 15 ; xxiii. 15 and with the sense of the latter, Is. xlv. 25). Thus we have a bitter extract from a plant with a head, or prominent knob, and that extract was stupefying. Moreover, Psalm ix. 15 reads, "They gave me also gall (literally *head-plant*) for my meat, and in my thirst they gave me vinegar to drink," perhaps more or less alleviative to physical pain and thirst, but of poor comfort to a "heart-broken" man.

Now the poppy was known to Homer ; poppy juice was quoted by Hippocrates (fifth century B. C.), and may have been known centuries earlier.

It is most unlikely that the "wine" at the crucifixion was mingled with literal *gall*, and to my mind most likely that it was indeed a decoction of opium. What a text for the Chinese preacher if that fact could possibly be brought out in the Bible he uses.

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### *Some Bits of Missionary Experience.*

BY REV. WILLIAM ASHMORE, D.D.

#### No. III.

**I**N the last article (No. II,) we were dwelling on the necessity of some sort of readjustment of relations in domestic missionary management. We came to a specification of certain cases and the mode of dealing with them. A necessity lay upon us in three directions :—

1. We had to guard against the fowls of the air coming to lodge in our missionary tree.

2. We needed to classify the ideas and straighten out the tendencies among our own people.

3. We needed to go to work on the mandarins to get them to recognize the rights of the Christians and render to them justice and even-handed treatment, and thus remove all excuse for an *imperium in imperio*.

The first has already been spoken of. In the present article it remains to consider the other two. And so

*Second. We need to classify the ideas and straighten out the tendencies among our own people.*

It was difficult to get into their conception clear and just ideas of the use to be made of toleration articles in foreign treaties. As a matter of course their practices were in danger of getting askew. There was the treaty, and there was the Consul, and there was the missionary. What were they all there for if not to be used? The missionary could see the peril of over-working a good provision and a legitimate agency, but they could not see it as he did. So the controversy commenced, and was simmering away all the time. Every man brought his grievances to the missionary. They were of all sorts and sizes—these grievances of theirs. Some indeed were serious, involving great risk and loss to themselves and their families. Some of them had their fields plundered, some had their houses battered in, some were refused their right to the use of the public well of water, some were denied their share of the common mill for grinding sugar-cane, some were beaten in the streets of their own village. But there were also minor troubles, and their name was legion, things which, when sifted, “did not amount to a row of pins,” as we say in homespun speech. A man had had his hair pulled, or some sister had had “faces made at her,” or somebody had been called by some hard name. No matter; it furnished occasion to run to the preacher, and the preacher was to run to the missionary, and the missionary was to run to the Consul, and the Consul was to run to the District Magistrate. If something was not done, then there would be hard feeling and talk about not daring to come to public worship again, and charges of partiality in that other people could have *their* cases attended to, but as for me—alas!

No one who has not run that gauntlet can imagine the amount of time, and trouble, and talk involved. It was needful that the educative process should be pushed with thoroughness. We had to explain, and to exhort, and to remonstrate, and to protest. We dismissed small cases in a summary way; others of more gravity were sometimes entrusted to some of the older and more experienced disciples and left for them to dispose of. The most serious cases we attended to, more or less, according to circumstances, but every time

we resolved it should be "less" and *less*. We told them that they must expect persecution. The Master had forewarned them. What they had been called upon to endure was nothing to what multitudes of others had passed through. Oftentimes I quoted to them the refusal of the Master, "Man who made me a judge or a divider over you?" We told them we had not come to China for any such use as they wished to make of us. We came to preach the Gospel. We had a commission for that, but for nothing else. Others might have something more, but we had not.

And then we laid an immense stress upon the fact that their depending so much on foreign help would, in the end, be one of the worst things that could happen to them. In an excess of this sort of thing they were sure to rouse the antagonism of their own rulers, who would naturally be jealous of this outside interference with their authority. Their own magistrates would come to be their enemies. Nor could they be sure of consular help always. Consuls, too, would get tired. They would come more and more to the point that it was not their business to interfere in purely native disputes, even if something more or less of Christianity was involved. Thus they would be repudiated on both sides, and find themselves without help in either direction. We were surely drifting in a wrong direction. We must face about. We *must* do it, brethren; we *MUST* do it, and we must begin right away.

Ah, yes, they would say. We must face about, but not till *my* case is settled. When the next man comes, talk it out, but not just yet. Some, though, did begin to heed, and applications did begin to fall off. Thoughtful ones said, "The teacher was right, and we should conform to what he says. It is better to appeal to our own magistrates, in our own way, even if we do not always get justice fully, and even if it does cost us something to pay Yamên charges."

A special cause for watchfulness was the tendency they showed whenever they did put in a petition to their own magistrate, to make mention of the fact that they belonged to "the people of the doctrine." This was supposed to have, and it often did have, an effect on the magistrate. He did not want to get into trouble with those who were supposed to be behind "the people of the teaching." Against this use of the name of the church we entered continuous and vehement protest. We forbade our members doing it, and exposed them when they did do it. We preached against it, we inveighed against it, and yet now and then we would get hold of a case of violation. We went at it to expose and rebuke, and lay down the rule of propriety with renewed positiveness. It is matter of gratitude to be able to say that we were steadily making headway. The understanding of the churches was becoming enlightened; more and more of them were

becoming fully convinced. We were confident that, with patience and perseverance, we would, in the end, lift them out of that particular bog.

But now all at once there came to light a most aggravated departure from the right line of conduct. The principal parties in it were two persons who had been, at times, in mission employ as teachers. They opened a line of boats to traffic in cargo between two cities which had petty revenue stations on the route. The law required them to stop here and submit to examination when hailed. Whether they had anything dutiable or not is not the question. The law demanded that they should round to on being hailed, and that was enough. They should have done it. But now they got a flag and put on it in great letters the words *Li-pai-tang* [the church] and passed along, giving no heed to the call. They said that, as they had nothing dutiable, and as they belonged to the *Li-pai-tang*, they were exempt. This continued for some time quite unknown to any of us.

One day a chief tax collector from the revenue station came to see me. He asked me if we had authorized them to use a flag with *Li-pai-tang* on it, and also to refuse to stop when hailed. We told him we most certainly had not. They were doing wrong who did so, and were violating the rules of the church and the laws of the land alike. "Then," said he, "I will use force and arrest them." "You have a perfect right to do so," we replied; "no one can complain if you do arrest them." As the man rose to go away I said to him, "May I ask of you a great personal favor; it is that you will suspend your arrest till I can send them word and warn them of the consequences of their violation of law." He cordially assented. I asked for only a week, but he said he would give them two weeks, and he kept his word. As soon as he was gone, I sent a messenger, post-haste, to bid them to comply with the law, telling them what had happened. The next day I sent a second messenger, so as to make assurance doubly sure. Both messages were delivered, but both were disregarded. They had become bold and contumacious.

Two weeks afterwards, when they refused to answer, they were pursued by a strong posse of men, overpowered and carried off to the *Yamên*, while their boat was confiscated. Now they were in hot water, sure enough, and plenty of it. In their reply to the magistrate, they were rude and impertinent. They intended to brazen it out. But that potent pedagogical instrument—the bamboo—came into requisition and taught them manners. They were beaten severely, partly for their violation of law and partly for the insolence to the magistrate, and finally a sentence of three years' banishment was recorded against them.



Now came the raid on the missionary to force him to interfere. They collected a large number of relatives and friends and church members, and all came in a body with great outcry and lamentation. The old mother came and bowed herself to the floor, Chinese fashion, with tears and bewailing. "The teacher *must* save them." Several of our preachers were along and several of the most influential church members. "Oh teacher, you *must* interfere. You must throw over him the shield of the church. Just this once. We will not ask it again." The teacher replied, "But I cannot do it. It would be wrong for me to do it. You were warned in time. Now it is too late. Besides, the sentence is recorded. There is no help for it." "But teacher, if you do not do it then none of us will dare to come to church again." "Then you must stay away from the church. But you shall *not* use the name of that for such base purposes, and you shall *not* use me for such purposes either. If you go away I will go and preach to others who will not act as you are doing." For ten long hours that struggle continued. About forty, men and women, begging, coaxing and threatening against one single missionary, who felt that the stand had to be taken, cost what it might in the loss of members to the church and of good-will towards himself.

But why introduce such matter as this? Is there not an old saying about rinsing soiled linen in public? Is it best to expose such pitiable weakness? We do not look at it in that light. We are quite willing that outside people should know that we are not blind to the defects of these undeveloped converts from heathenism, and that we conceal nothing. In this we follow the example of Holy Writ. We are willing to admit that lifting a people out of the slime-pits is not a holiday amusement. Besides, we would have outside people and "inside" people—our friends and supporters—all to know how much uphill work is required for the regeneration of China. We have hope for them still and pity for them, and can see something in them to believe in, even when others see nothing but occasion for scoffing. We hope better things of the great mass of them, even though we thus speak. The "outside" world knows nothing of the pain and depression that now and then attends a missionary in his work, when fond hopes seem to be dashed like water spilt on the ground. Nor do they know of the faith and patience that nerve him to hopefulness and renewed effort. Moses had such experiences, and so had Paul. The first one said the people were almost ready to stone him; and the second one reminded some of them that, at one time, they were ready to pluck out their own eyes and have given them to him. We are left to the inference that later they would have been more likely to pluck out Paul's eyes. But now such experiences are a feature, at least

occasionally, of missionary life. Happy is the man who has never had something of the kind.

Our faithfulness to those converts had its reward. They *said* they could not come to worship. But they *did* come. After a Sunday or two they were all back, and all admitting that they had been hasty and wrong. The ex-preacher himself went into his three years of banishment. Neither did he apostatize. He confessed his misconduct, recognized the justice of his punishment, and showed his repentance by endeavoring to repair the wrong he had done. In his banishment he became noted for his honest confession and for his persistent preaching of repentance. He came back to his home a subdued man and an humble follower of the faith.

*Third. We needed to work on the Mandarins to get them to recognize the rights of the Christians, to render them justice and even-handed treatment, and thus escape the bugbear of an "imperium in imperio."*

This was not so easy of accomplishment. Official sympathy was against the Christians invariably. While a Consular note, or a missionary's card might command a show of attention, yet it was always perfunctory. When the converts went to their Yamêns in their own names, as we directed them to do, the fact that they were Christians, when it was found out, was enough to prejudice the case. Yet the officials would be cautious, so as not to be caught napping. They would not say anything adverse, but then neither would they do anything favorable. The Christians were to be *starved* out. There was no opportunity for us to get in a word. We could see the fog bank in the horizon, but we could not help ourselves. We had soon to come to anchor, and oftentimes when we had not good holding ground at that. At last one of them opened the way and refused outright to help in a certain case, *because* the man admitted he was a Christian. He was unsophisticated in Yamên arts—this particular mandarin—and lacked in the oily facility with which older hands staved off cases in which foreigners might be known to have an interest, and therefore he broke out, "*So you have entered the doctrine have you? And now you presume to come to me for help. How dare you? Get you gone to the missionary and the Consul!*" And the poor Christian was hustled out of the court room amid the chuckles and jeers of the underlings.

But now a better lift we could not have had. We availed ourselves of it at once. A carefully prepared "petitionary statement" was drawn up, not for that magistrate, but for the Taotai himself. In it we took occasion to present the case of the convert and the attitudes, respectively, of the missionary and the magistrate.

*The Position of the Convert.*—He is a Chinese subject. As such he is bound by the laws of the land, the same as any other Chinese subject. Whether he be a Christian or not the requirement is the same. He is bound to be well behaved and orderly, to pay his taxes, to be honest in all his dealings with the officials and with his neighbors. If he has a lawsuit, he must go through the regular forms and pay the customary fees. If he has a bill of damages to bring, he must not exaggerate by saying that he has been robbed of new tools when they were old ones; he must not pretend he had half an acre of potatoes carried off when there was really only a row or two; if he had been assaulted, he must not smear the blood all over his face and try to make it appear he had been half killed when he only had a scratch; he must not cheat, nor take advantage of the ignorance of others to swindle them. He must be truthful in all things. Such things as these are justly to be demanded of everybody alike. A Christian ought to be better and more faithful than other men. The fact that few people conform to these rules, is no excuse for him. He is not to follow the multitude to do evil. Nor must he claim special favor because he happens to be a Christian when his neighbor is not. He is not to lean on missionaries and on Consuls in order to better his worldly circumstances. This is the orthodox standard, to which they all ought to be kept, though every missionary knows how ready they are to vary from it.

*The Attitude of the Missionary.*—He is not here in any semi-political or semi-judicial capacity whatever. He is here exclusively as a religious teacher. His work is not to denationalize the Chinese, but, while making them servants of a spiritual Master, to make them at the same time more reliable and faithful subjects of their own earthly rulers. These points were elaborated to His Excellency the Taotai. While casting no reflections upon the methods of other religionists, and while disclaiming any commission to speak for other societies, we did nevertheless set forth with explicitness of detail that view of the interrelation of church and state which obtains with our own society, and, as we believe, with not a few other Protestant societies as well. It is in the very line of our teaching and practice to discourage our people from seeking redress at the hands of foreign Consuls, and to encourage them to look for it at the Yamens of their own officials. It is our policy to teach them not to ask for anything because they happen to be Christians which is only using the Christian name as a shield and shelter, but to ask for it on the ground of good behavior, and consequent good desert, and also to ask that every case be adjudicated on the basis of truth and equity and recognized law. That the native authorities should naturally be jealous

of such change of *venue* from a Chinese Yamên to a foreign consulate, as was altogether too common, was recognized as reasonable. Such things were irritating, and we, in other lands, should object in the same way. It was also in our power to appeal to the Taotai himself to recognize the infrequency with which *we* had appeared at Yamêns through the intervention of Consuls, thus proving that we were not helping to create that which they so much opposed—a foreign *imperium* in a Chinese *imperio*. Our own Consul will bear us out in the assertion that (since that period) there was a space of eight years in which, with the exception of an aggravated and extensive case of persecution, we had not asked his help, and yet our people were multiplying, and our stations were increasing in number—already to over thirty.

*The Attitude of the Magistrate.*—The statement of the two preceding parts was to prepare the way for the present one. And so we went into it with plainness of speech. We cannot give the exact words that were used, but the substance is well remembered. Moreover, what we now give, while it fairly summarizes what was then expressed, is most emphatically a conviction of what is called for at the present hour. In substance we said :—

“Your Excellency has an objection to Chinese subjects going to foreign Consuls to have their wrongs redressed when you have officials of your own whose business it is to attend to these very things. It must be admitted by all that your objection is legitimately taken. We ourselves look at it in the same light. A Chinese subject should prefer his complaints to a Chinese magistrate, just as a foreign subject prefers them to a foreign magistrate. Your local magistrates are continually receiving dispatches from foreign Consuls, calling upon them to do certain things in the way of granting protection to chapels and of furnishing redress to injured Christians, which same things they ought to do of *themselves* and without foreign intervention. It is indeed not agreeable, nor is it advantageous to law and order in the long run, nor is it conducive to harmony and good feeling to have this continue.

“But now, why should it continue? and who makes it continue? As for ourselves we oppose it; we teach our converts not to adopt this method. We tell them they are Chinese, and Chinese they must and should continue to be. Therefore they must take their cases to Chinese Yamêns; they must pay the usual expenses of entering petitions, they must await decisions in the usual manner, they must not ask *us* to help them get a hearing through our Consuls. When we say this to them there is no other way than for them than to listen to us, which they do, and so we missionaries are helping you establish your authority over your own people more securely



than before. If therefore we had our way, and if our converts were only allowed by the local officials to do as we instruct them, your criticism that a foreign dominion was growing up among you would be diminished and would finally cease to be made. But now your subordinate officials will not let them do as we wish them to do, and as you and all the high officials wish them to do. For when they come to the Yamên, and after they have paid all the customary fees, if it should happen to be found out that they are Christians, then, at once, they are discriminated against on that account. Now, if their petition should come in through a Consul, the local officials do not do that. They have to give some sort of heed, though they may not give what they ought to. But if there is no Consul behind them then they are sure to be at a disadvantage on account of being Christians.

"All that is bad enough at best, but now here is a minor local magistrate (and the name of his place was given) who is bold and open about it, and on finding out incidentally that a certain petitioner was a Christian, at once refused to hear his case and drove him with reproach from the Yamên, telling him that since he has adopted the foreign religion, henceforth when he wants help he must get it as best he can from the Consul and the teacher, and not hope for anything from a Chinese magistrate. Your Excellency can see who it is that is creating the *imperium in imperio*—a foreign dominion inside of a Chinese dominion. If a child were to go begging for food at a neighbor's door that neighbor, knowing that the child's father was well provided for, would say to him: 'Why, child, go home to your own father's house and get your food.' And so would all the neighbors say. But if it should turn out that a heartless father had driven his own child out into the street and left him to suffer from hunger and to shiver from the cold and have no shelter from the pelting rain, then not only one neighbor but all the neighbors would open their doors to take him in, and would put on their rice pots to prepare him food. How could the hard-hearted father complain that they were encouraging his son to be unfilial?

"Let Your Excellency interpose and issue stringent orders to all magistrates to be just and equal."

The sequel was all that we hoped for and all that could be desired. The Taotai at once sent a reply to the note, commending the position taken and saying that orders would be sent without delay to local authorities, and that a reproof should be administered to that one magistrate in particular. It will be apparent that in the pursuance of such a method, not only have the Chinese authorities the greatest inducement to fair dealing, but the way is open to our consular interposition in a way that the Consuls themselves cannot

object to. They can come in with the same argumentation and press it with tremendous force: "Why do not your magistrates attend to the cases of your own people? Why do you allow them to come running to us for help which it is not our place to give? It is your duty to give it, but you neglect them or turn your back upon them, and so they are driven to appeal to us." Our Consuls generally, we take it, would cordially prefer that way of meeting their treaty obligations.

We are not at our destination; yet there is, or may be, a long stretch of road-way to be passed over before we do get into the depôt, but as times now are, more than ever are we persuaded that we must patiently and persistently push ahead in that direction. It was preached of old that Japheth should dwell in the tents of Shem. It is being fulfilled afresh in our day. Japheth is here with all his belongings, and Japheth has come to stay. In the political demoralization that is already begun and the disintegration that seems inevitable, the tendency to seek a shelter in the church is certain to become conspicuous. Of course, all missionaries are alike in the purpose to keep this incoming element as pure as possible. The lines above indicated are best fitted to subserve the ends in view and to help raise up a Christian brotherhood adapted to coming exigencies whatever they may be

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### *Schereschewsky's Pentateuch.*

BY DR. MARTIN, PRESIDENT OF THE IMPERIAL UNIVERSITY, PEKING.

**T**HERE is a version of the Scriptures in English known as the Bishop's Bible. For a century prior to the Received Version, it was the accepted standard; and a vestige of its ancient supremacy still remains in the Psalms of the Prayer Book.

China, too, is to have her Bishop's Bible—not the work of a commission or convocation, but of one Bishop—the Rt. Rev. Dr. Schereschewsky.

That this new version will drive all rivals from the field and remain forever in sole possession, I will not venture to predict. But I have no doubt that it will obtain a very wide circulation and exert a profound influence on the final version, if finality is ever attained. Its conspicuous merits are those of our English Revised Version, viz., ripe scholarship and critical research. That Revised Version will be worth all it has cost if it only contributes to some future emendation of King James.

Dr. Schereschewsky's has a chance of doing more than that; for as yet in China we have no Royal Version to be dethroned. The Bishop's has therefore a fair chance to compete for the throne.

After completing the New Testament, he has now given us the Pentateuch as the first instalment of the Old Testament. May his life be spared to place the copestone on the edifice! *Finis opus coronat.*

It is thirty-five years since he made his *début* as a translator of the Scriptures. In 1864 a committee of five was formed in Peking to render the New Testament into Mandarin. Two of these (Messrs. Burdon and Schereschewsky, both Bishops *to be*) came to my house one morning to ask my co-operation. I took part in their work for a short time only, being occupied with the translation of works on International Law. Later on Dr. Schereschewsky alone began and finished a Mandarin Version of the Old Testament, which in that dialect stands by itself and is not likely to be superseded.

For that task his qualifications were exceptional. By birth a Hebrew of the Hebrews, and running over with rabbinic lore, he had made himself a Chinese by adoption and by successful study. No man of that day equalled him in idiomatic command of the spoken Mandarin.

The long pilgrimage from Moses to Malachi which he then made he is now going over a second time, rendering the Scriptures not into a dialect, but into the general language of the empire.

In this undertaking he finds it an immense advantage to retrace his own foot-steps. Difficulties, which then confronted him, are difficulties no longer; doubtful questions present themselves as cases already adjudicated. Certain test passages in this volume I have looked over with my Hebrew Bible in hand; and so well am I satisfied with his treatment that I should feel myself a gainer if I could accompany him chapter by chapter. A good translation is the best commentary; and where translation fails to give the meaning, Bishop Schereschewsky wisely adds an occasional note by way of elucidation. As a good example I may point to Gen. ii. 23, where in a marginal note he gives the Hebrew words *ish* and *isha*, for man and woman, to replace the 男 and 女 of the text, making it read, "she shall be called *isha*, because from *ish* was she taken."

I might give a long series of passages in illustration of the translator's happy faculty for seizing the meaning of a doubtful phrase and expressing it in a way that causes the doubt to disappear. I might, too, find some in which I should have reached a different conclusion. But it is not my object to quote details. This version, in what is known as the "Easy *Wên-li*," I cordially commend to missionaries of every creed and confession. Made by an eminent

scholar; equally able in Hebrew and Chinese, unlike his former version, it will not be confined to the northern provinces, but make the Word of God accessible to readers in every part of the Chinese empire. Its style, simple enough to be "understood of the people," is yet sufficiently polished to meet the taste of the most fastidious of China's literati.

That the translation of the Scriptures was Bishop Schereschewsky's vocation, there can be no doubt. When he had finished the Old Testament in Mandarin, the cares of a large diocese compelled him to suspend his hermeneutic labors for some years. Then a fell disease, which paralyzed every member of his body, but left intact his splendid intellect, obliged him to lay down other burdens and to return to his favorite studies.

The result is before us in the handsome volume now under review, and in the New Testament published some time ago.

It adds a pathetic interest to these great works to know that they were executed by a man who is unable to hold a pen. As Thierry, the French historian, produced his *chefs-d'œuvres* in a state of decrepitude, such that he had to be carried to his study on the back of a servant, so with Bishop Schereschewsky. But of him it may be said with truth that he has overcome greater impediments, and is achieving a greater work. *Laus Deo!*

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## Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

### *Educational Association of China.*

#### THE THIRD TRIENNIAL MEETING.

THE Educational Association of China began its third triennial meeting at Shanghai on Wednesday, May 17th. In point of attendance and interest it fully equalled, perhaps surpassed, its two predecessors. The evening before the formal opening a recognition meeting was held at McTyeire Home, where the members, gathered from all parts of the empire, were introduced to one another and spent an hour in pleasant social intercourse, after which Rev. J. C. Ferguson, chairman of the Executive Committee, called upon each member to state in a few words his residence, the character of his work, and any interesting incidents in connection with it. The speeches were all brief and to the point, and were interspersed with



choice vocal and instrumental music. The large attendance and manifest enthusiasm promised well for the convention as a whole, and the promise was not disappointed.

There were daily sessions morning and afternoon, on Wednesday, Thursday, and Friday; an evening session on Thursday, and the meetings closed on Saturday noon. All the meetings were held at the chapel of the Presbyterian Mission Press.

The programme, as published in last month's RECORDER, was adhered to as faithfully as possible.

Dr. Fryer's absence was greatly regretted. The steamer on which he had taken passage from San Francisco was not due in Shanghai until the week following the close of the meeting.

Writers of other papers were absent, but sent their papers, which were read by friends.

The address of the President, Rev. D. Z. Sheffield, D.D., on Wednesday morning, was a vigorous discussion of "Christian Education," presenting a lofty ideal and declaring the chief end of education to be to lead the student to a knowledge of God. Under the head of "Educational Problems" some old and some new questions were brought into discussion, the latter chiefly growing out of the remarkable change in Chinese public sentiment with regard to Western education which has taken place since the last meeting of the Association, and has caused missionary educators to ask themselves how they can assist the Chinese in their attempts to establish schools of Western learning. Dr. Parker advocated the establishment of an educational magazine under the auspices of the Association, and at a later session it was decided to do this.

A very practical suggestion was made by Mr. Gedye, which appears to us of great importance, that a general Examining Board should be established for all China to provide deserving teachers with certificates of scholarship and so protect the inexperienced Chinese authorities from imposition. It was understood that the Executive Committee of the Society for the Diffusion of Christian and General Knowledge had already appointed a committee to devise a plan for this very purpose, and the Educational Association, at its business session on Saturday, appointed one also to consult with that of the S. D. C. G. K., not only for the establishment of an Examining Board, but also to urge upon the Chinese government the adoption of a system of public schools.

The papers were all very practical. As most of the members of the Association are missionaries, it goes without saying that the importance of religious and ethical teaching was kept well to the front. A word of caution was uttered, however, as to the danger of creating a dislike for religion in the minds of the students by too much insist-

ence on the part of the teacher. The value of studies in natural science was also very rightly emphasized. Not the least interesting and profitable session was that set apart for the discussion of the education of girls, which was conducted almost entirely by the ladies of the Association. At the Thursday evening session the chair was taken by Mr. F. S. A. Bourne, H. B. M.'s Consul at Shanghai, who called attention in a few introductory words to the connection between religion and morals and indicated the bearing of this fact upon the subject to be discussed, "The Introduction of Christian Leaven into the Life of New China."

At the business session an important amendment to the Constitution was proposed, which will be submitted by mail to the members of the Association who were not present, and which provides for reducing the size of the Committee on Publication from seven to three. This is, as we believe, a very desirable change. Heretofore the work of the Committee has been greatly hindered by the delay and inconvenience experienced in sending manuscripts to so many places at great distances apart before they could be acted upon.

The report of the Committee on Transliteration was tentatively approved and ordered to be printed and circulated. The report includes a list of characters to be employed in the transliteration of proper names and two lists of names so transliterated—those used in Chapin's Geography and in Sheffield's Universal History. The Committee, with two changes, was continued and empowered to make such modifications in the lists as may seem advisable in the future.

We publish below the reports of important committees.

The proceedings will be published in full at an early date and supplied to the members at cost.

The following officers were elected for the coming three years :—

President.—Rev. T. Richard.

Vice-Presidents.— { Rev. J. C. Ferguson.  
                              { Rev. W. M. Hayes.

General Editor.—Rev. A. P. Parker, D.D.

General Secretary.—Rev. J. A. Silsby.

Treasurer.—Rev. W. N. Bitton.

Editorial Secretary.—Rev. E. T. Williams, M.A.

Executive Committee in addition to Secretary, Treasurer, and General Editor :—

Miss L. Haygood.

Rev. F. L. H. Pott.

Rev. J. C. Ferguson.

Prof. E. R. Lyman.

**Publication Committee :—**

Rev. D. Z. Sheffield, D.D.

Rev. W. M. Hayes.

Rev. J. Jackson.

**Committee on Geographical and Biographical Terms :—**

Rev. D. Z. Sheffield, D.D.

Mrs. A. P. Parker.

Rev. W. M. Hayes.

Miss M. C. Robinson.

Rev. E. T. Williams, M.A.

**Committee on Technical and Scientific Terms :—**

Rev. C. W. Mateer, D.D.

Rev. A. P. Parker, D.D.

Rev. W. M. Hayes.

**Committee to prepare Courses of Study and Plan for General Examination Board and to urge upon the Chinese Government the Establishment of Public Schools :—**

Rev. A. P. Parker, D.D.

Rev. D. Z. Sheffield, D.D.

Rev. E. F. Gedye, M.A.

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**REPORT OF COMMITTEE ON EDUCATIONAL REFORMS.**

The Committee to whom was referred certain matters in regard to Educational Reforms in China reported as follows :—

We recommend : 1. That this Association appoint a committee of three to co-operate with a similar committee of the Society for the Diffusion of Christian and General Knowledge among the Chinese in the preparation of such a Course of Study, or a Series of Courses of Study, as they may deem best adapted to the use of schools and colleges and students in general throughout the country.

2. That this Joint Committee be authorized to prepare an examination scheme for the country at large, and make such recommendations to the Chinese government in regard to a Public School system for China and, in regard to such other educational reforms as the condition of the country demands ; to be referred to this Joint Committee to take such action as they may deem best.

3. That such action as this Joint Committee may take in regard to the matters above mentioned, shall be published and put into operation as soon as the Committee may find it desirable to do so, and their action shall have the full sanction of this Association until the next Triennial Meeting of the Association, when it shall be subject to the approval of the Triennial Meeting.

## REPORT OF THE EXECUTIVE COMMITTEE.

The Committee organized May 15th, 1896, for the work of the new term, and Rev. J. A. Silsby was elected Secretary. There were present at this meeting: Rev. A. P. Parker, D.D., General Editor and *ex officio* Chairman; Rev. F. L. Hawks Pott, Treasurer; Miss L. A. Haygood, Dr. John Fryer, Revs. Paul Kranz and J. A. Silsby. Of the members of the Committee only one, Miss Haygood, has been able to attend all of the twelve meetings which have been held. Drs. Parker and Fryer, Mr. Pott and Mr. Silsby have all been absent during a part of the term in America. Mr. Ferguson accepted the General Editorship during Dr. Parker's absence, and at his urgent request has retained that position until the end of the present term. Rev. F. H. James has acted as Dr. Fryer's proxy until recently, when Rev. E. T. Williams took his place. Rev. D. H. Davis served as Secretary during Mr. Silsby's absence. Rev. J. L. Rees acted as Treasurer during Mr. Pott's absence. Latterly Mr. Pott found it necessary to resign on account of a press of other duties, and Rev. W. N. Bitton was chosen to take his place. The average attendance at our meetings has been five. The meetings have all been held at McTyeire Home.

At nearly every meeting of the Committee the General Editor and the Treasurer have submitted reports, and these reports have been made the basis of subsequent action by the Committee. The triennial reports of these officers, which are submitted to the Association, make it unnecessary for the Secretary to enter into detail concerning this part of the Committee's transactions. We have every reason to be gratified on account of the rapidly increasing demand for our publications. A good deal has been done in the way of republishing works already on our catalogue, but we can not report a great number of new publications. Only two new works have been published during the past three years: they are Dr. Parker's *Physics* and Mrs. Parker's work on *Map Drawing*.

The liberality of Dr. Martin has enabled us to republish his valuable works on *Political Economy* and *International Law*. A similar liberality on the part of Drs. Mateer and Parker and Revs. Hayes, Judson, Pott, Owen and Ferguson and Dr. Porter have enabled us to publish two valuable Chinese *T'ao*, embracing lithograph editions of works on *Mathematics* and *Western Science*. The rest of our work has been almost entirely connected with the republication of older works, the pushing forward of the sales of the Association's publications, the safeguarding of the Association's property interests, and the making of arrangements for the Triennial Meeting.



At one of our earlier meetings Dr. Fryer called attention to the fact that several books published by the Educational Association were being pirated. Dr. Parker was requested to look into the matter and take the necessary action, through the British and American Consulates and the Mixed Court, that by fines, confiscation and award of damages, this abuse might be corrected. Subsequently the Secretary was authorized to confer with Rev. Timothy Richard, Secretary of the Society for the Diffusion of Christian and General Knowledge, in regard to what could be done by way of joint action in protecting our interests.

Mr. Ferguson was authorized to take stock of all the books, blocks, maps, stereotypes and other property of the Association, and to have separate account books made, in order to ascertain at any time the stock which the Association has on hand, employing such assistance as might be necessary for this work. At an earlier meeting the Treasurer was authorized to have suitable envelopes and letter-heads printed for the use of the Association's officers. The Committee's officers are therefore now well supplied with suitable books, blanks, and such stationery as is needful to keep the business of the Association in systematic order.

In order to prevent delay in the publication of standard works, the Chairman and Secretary were authorized, in the interim between the meetings of the Executive Committee, to order the reprinting of the books published by the Association when there is urgent necessity.

The Committee has endeavored to push forward the sale of the Association's publications. With this in view, the General Editor was authorized to offer a discount of 20 per cent. to all native booksellers dealing in our publications. Arrangements have also been made with the Society for the Diffusion of Christian and General Knowledge to keep on hand a stock of our publications. A book-case was procured to be placed in the Society's depôt and 20 per cent. allowed on all sales through this agency.

A General Catalogue of the Association's publications has been prepared by Mr. Ferguson, and the General Editor was authorized to advertize in the *Missionary Recorder* and in native periodicals as seemed expedient.

The Committee authorized the General Editor to send a set of samples of all our publications to Rev. W. E. Manly, to be put on exhibition at the Conference of Western Missionaries at Chungking.

The later meetings of the Committee have been taken up largely with the arrangements for our Third Triennial Meeting. A circular was issued early in November asking for suggestions which would help to make this meeting interesting and profitable. Our President sent us a letter full of valuable suggestions, and to him

we are greatly indebted for many of the best features of the present programme. Only two or three other letters were received in response to our request, but we have been pretty generally successful in securing favorable replies from those who have been asked to prepare papers and addresses, and we trust the present programme will be the groundwork of a most helpful and interesting meeting.

J. A. SILSBY,  
*Sec. Ex. Com.*

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#### REPORT OF COMMITTEE ON TERMINOLOGY.

When your Committee was appointed it was with the expectation and intention that a vigorous effort should be made to accomplish something in the line of the work entrusted to it. The Chairman took up the business with what vigor he could and summoned the other members of the Committee to assist. As the subject of chemistry seemed to be the rubicon that must be crossed before anything effective could be done in other lines, this was first taken up. Dr. Stuart drew up a comparative list of the elements and a few general terms and sent them round in a circular. Your Chairman, assisted by Mr. Hayes, took the matter up, and one long circular after another went round and criticisms and suggestions were sent back, not only from other members of the Committee but also from the members of the Committee of the Medical Society, to whom the circulars were also sent. At the end of nearly two years of constant effort a new list of the elements was finally settled upon and printed in the *RECORDER*. An improved system of chemical nomenclature was then elaborated. Some of its main ideas had previously been suggested by Dr. Stuart, and others were suggested in various ways during the discussion of the elements. The system, however, as elaborated, is chiefly the work of Mr. Hayes, assisted by the Chairman. It, as yet, only embraces inorganic chemistry. It has been approved by all the Committee who voted, which was all but one. We hoped to have been able to get a complete comparative list of new and old terms ready for the meeting of the Association, but the votes on the last circular were some of them so long delayed that it was found impossible to get it finished. The first draft is fully wrought out and arranged, and simply awaits copying and final revising before printing. It includes all the terms ordinarily used in inorganic chemistry, giving under each a complete list of the different terms that have been used by various authors, giving credit to each so far as known. Your Committee ventures the opinion that the completion of this system and list of chemical terms will mark a great step in advance and will open the way for consistency in the many other branches of science into which chemistry enters to a greater or less extent.

Your Chairman has also on hand a large mass of material, collected from many sources, for a general list of scientific and technical terms. Several members of the Committee and a few authors have sent lists for incorporation. The members of the Committee are all busy men, and for this reason have not always responded promptly to the requests of the Chairman for help. The task of preparing such a comprehensive list of terms is really a herculean one, involving the collating of several thousand terms and their variations. If all authors would provide lists of the terms they have used it would lighten the work very much. This, I am sorry to say, a considerable number of them either neglect or are not inclined to do. A large amount of work is already done, and much material is collected, so that if a little more time is given the result will be achieved.

C. W. MATEER,  
*Chairman.*

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#### REPORT OF PUBLICATION COMMITTEE.

The work of your Committee for the last three years needs but a brief report. Only four books have been presented to us, viz., a translation of Steele's Physics, by Dr. Parker. A work on Map Drawing by Mrs. Parker. A translation of McCosh's Divine Government by Rev. J. L. Whiting, and a work on Statistical Geography by Rev. L. Wigham. The two former were approved and have been printed.

The translation of McCosh's Divine Government was declined as not falling properly within the sphere of the Association. The Statistical Geography was not well adapted to school use, and was returned to the author with criticisms.

More might perhaps have been done in the way of projecting and soliciting suitable works for publication if your Committee had not been so large and so scattered that it was impossible to get a meeting. We would suggest the propriety of making the Committee smaller and also of grouping the members, so that communication might be easier and quicker. It is evident that authors do not incline to offer their books to the Association, but prefer to print them on their own account. This is due in part perhaps to the difficulty and delay experienced in getting a book reviewed and passed, but chiefly we think to the fact that if the book proves a financial success the author under the present arrangement gets but little profit. We would advise a modification of the present rule, so as to give the author a certain definite share of the profit of his book, and also to give him an assured opportunity of revision when new editions are to be printed.

C. W. MATEER,  
*Chairman.*

## TRIENNIAL REPORT OF THE GENERAL EDITOR.

At the last meeting of this Association, in 1896, Rev. A. P. Parker, D.D., was appointed General Editor. He carried on the work in a most efficient manner until he was obliged to return to America in January, 1898, at which time the writer was appointed by the President and Vice-Presidents with the approval of the Executive Committee.

The work of the office has been gradually increasing, as will be shown by the appended tables. There is need of some one being appointed who can devote his whole time to the work of pushing the sale of our publications and furthering our interests. With judicious management our business could be easily increased ten-fold. The question of finding some one who can be set aside for this duty, demands the attention of this Association.

A list of the estimated stock on hand is herewith appended.

JOHN C. FERGUSON,  
*General Editor.*

*New Editions published from May, 1896, to May, 1899.*

	<i>Copies printed or received.</i>	<i>Stock in hand.</i>	<i>Valued. \$ cts.</i>
Mental Philosophy ... ..	700	253	75.90
Universal History ... ..	1,300	333	532.80
Map of the World, unmounted ... ..	1,230	none	
Wall Chart of Astronomy ... ..	160	do.	
" " " Birds, mounted ... ..	60	do.	
Trigonometry ... ..	2,000	613	245.20
Wall Charts of Mammals, mounted ... ..	45	none	
Acoustics ... ..	1,500	847	169.40
Wall Charts of Astronomy ... ..	1,341	285	199.50
Light, by W. M. Hayes ... ..	1,500	946	378.40
Hand-book of Birds ... ..	900	103	20.60
" " Mammals... ..	900	61	12.20
Hayes' Astronomy ... ..	2,000	178	133.50
Conic Sections ... ..	500	257	64.25
Educational Directory for China ... ..	50	17	12.75
Second Triennial Meeting, 1896 ... ..	171	13	26.00
Geography, Scripture, of Palestine ... ..	403	328	98.40
" for Schools ... ..	200	176	88.00
Geology, Elements of ... ..	902	294	73.50
Parker's Zoology ... ..	512	9	4.50

Amount forward, \$2,134.90



Brought forward, \$2,134.90			
Church History ... ..	800	321	160.50
History of England ... ..	680	241	120.50
Hand-book for Anatomy and Physiology	900	389	38.90
"    "    Mineralogy ... ..	1,000	85	8.50
Wall Charts of Anatomy and Physiology	140	none	
"    "    Mineralogy ... ..	20	do.	
"    "    Botany ... ..	80	do.	
Hand-book of Botany ... ..	1,500	765	191.25
Wall Charts of Electricity ... ..	50	41	102.50
Hand-book for " ... ..	1,500	665	199.50
Wall Charts of Steam Engine ... ..	20	4	10.00
Hand-book for " ... ..	200	29	5.80
Wall Charts of Light and Heat ... ..	20	none	
Hand-book for Light ... ..	1,000	219	547.50
Wall Charts of Fishes and Reptiles ... ..	35	2	5.00
"    "    Properties ... ..	30	12	30.00
Hand-book of Mechanics ... ..	1,000	42	6 30
Wall Charts of Mechanical Power ... ..	30	1½	3.75
Williamson's Zoology, bound ... ..	40	none	
"    "    paper cover ... ..	40	1	50
History of Russia ... ..	900	283	183.95
The Five Gateways of Knowledge ... ..	1,000	519	51.90
Butler's Analogy ... ..	200	145	7.25
Health, Air, Water, Food, Clothing, etc.	1,000	414	82.80
Moral Philosophy ... ..	401	140	56.00
Mrs. Richie's Scripture Maps, coloured, mounted	867	176	88.00
Mrs. Richie's Scripture Maps, coloured, unmounted	10	27	6.75
Wall Charts of Hydrostatics and Hydra	20	4	10.00
Hand-book for " ... ..	900	90	13.50
Wall Charts of Metric System ... ..	10	1	2.50
"    "    Insects ... ..	35	1½	1.25
"    "    Zool. and Comp. Anatomy	60	1	2.50
"    "    Heat ... ..	60	none	
Hand-book of Heat ... ..	900	250	32.50
Wall Charts of Chemistry ... ..	50	none	
"    "    Astronomy and Geography	50	do.	
Illustrations of Astronomy, small, No. 1	2,000	1,610	161.00
"    "    "    "    "    2	2,000	1,612	161.20
"    "    "    "    "    3	2,000	1,612	161.20
"    "    "    "    "    4	2,000	1,612	161.20
"    "    Birds ... ..	1,000	1,014	101.40
"    "    Mammals ... ..	1,000	1,040	104.00
Map of World, mounted ... ..	923	none	
Model Drawing ... ..	500	417	41.70
Map Drawing, by Mrs. A. S. Parker ... ..	493	206	61.80
Dr. A. P. Parker's Physics ... ..	1,000	571	371.15
Analytical Geometry ... ..	490	240	192.00
算學淵源八種 ... ..	1,000	987	2,961.00
			<u>\$8,582.95</u>

*Estimated Stock in Hand.*

Wooden Blocks...	...	...	1,340 blocks (36 sets)	\$804.60
Metal Stereotypes	...	...	502 " ( 6 " )	521.60
Electrotypes for Illustrations	...	...	1,175 " ...	822.50
Wood Blocks for	"	...	705 " ...	123.68
Books, Maps, Charts, etc., in Depository	...	...	...	8,582.95

Estimated present value \$10,855.33

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*Notes and Items.*

Rev. K. Ibuka, President of the Presbyterian College at Tokyo, addressed the Association on Thursday afternoon on the introduction of Western learning into Japan, a most interesting story which ought to furnish stimulus and guidance to China at this time.

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In this connection we call attention to a very valuable paper read before the China Branch of the Royal Asiatic Society by Rev. R. E. Lewis a few weeks since on "State Education in Japan." Mr. Lewis spent some months in Japan, making a special study of his subject, and the report which is the result of his labors is intended for the U. S. State Department at Washington. When printed it will serve as a store-house of facts and statistics of great importance to those who are interested in giving China the educational advantages of the West.

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Dr. Reifsnnyder, at the session devoted to girls' schools, told of an offer made to her by certain Chinese gentlemen in Shanghai to give Taels 10,000 to establish a medical school for women, an offer which unfortunately she felt compelled to decline.

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A valuable fact was brought out during Thursday night's meeting which will interest those who believe that Mandarin should be studied by all missionaries and taught in all mission schools. This course was advocated by Dr. Allen in his address, and at its close Mr. Bourne added force to this plea by stating that during his travels over China he had found Mandarin everywhere understood, even by the common people, except in a strip about 50 to 100 miles wide from Foochow to Canton.

## Correspondence.

CONFERENCE AT PEI-TAI-HO.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: It is proposed to hold a missionary conference at Pei-tai-ho (North China) some time during August, and the gentlemen whose names are subscribed below have been asked to act as a Committee of Arrangements.

It is the desire of the committee that any one who may have suggestions to offer, or subjects which he desires discussed, or will volunteer to prepare a paper, will kindly confer with some member of the committee as early as possible. Members of all missionary societies are invited to co-operate.

Yours truly,

*Committee.*

F. E. SIMCOX,  
Pao-ting-fu.  
J. H. PYKE,  
Tientsin.  
R. C. FORSYTH,  
Ch'ing-chou-fu,  
Che-foo.  
I. T. HEADLAND,  
Peking.  
J. GOFORTH,  
Chang-tê-fu, Tientsin.

THE 世盛危言 AGAIN.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the April Number of the RECORDER Mr. Medhurst reviews the above Chinese book. To give an example of its being widely circulated and extensively read in the provinces, I may say that a few months ago the Prefect here issued a proclamation, presumably to warn the people to keep the peace and abstain from riot, but in a covert way to show his hatred of Christianity and of foreigners in general.

He used the same words as Mr. Medhurst quotes from the first chapter of this book, saying that

the Christian religion was a mixture of Buddhism, Taoism, and Mohammedanism. In one place he used a very obnoxious phrase: "The Christian religion took up into itself what the Buddhists spat out." He also said that the country people and unlearned were easily beguiled by such teaching, but the scholars knew better and were not led away. The proclamation was much talked of among the people, and there can be no doubt it did us no good, but helped very much to keep many away from us.

Yours truly,

WM. DEANS.

[A circular sent to the missionaries in West China.]

WEST CHINA RELIGIOUS TRACT  
SOCIETY.

DEAR FRIEND: As you will have learned from reports of the proceedings of the West China Conference, that body decided upon the formation of a Tract Society for West China and appointed an Organizing Committee for the purpose.

That Society has now been formed, and we enclose herewith a copy of its regulations and of the list of officers and committee for 1899, which were adopted at a meeting of missionaries held in Chungking on 15th March.

We write now to appeal for your sympathy and active co-operation with this Society. It is not necessary to lay before West China missionaries any arguments to prove the usefulness of such a Society. We have all in times past been much helped by the provision in West China of dépôts of the Hankow Tract Society, and now that that Society, owing to a diminution in its income, proposes to cease work in the West, we all must feel that we should try to institute a

similar organization for ourselves. Urged by this feeling, and with much careful consideration, and much earnest prayer for divine guidance, those intrusted with the duty have undertaken this work.

Though Chungking is the headquarters of the Society its operations and its usefulness will, it is hoped, extend to every station in West China; and you will observe that provision has been made for the representation on the Executive Committee of Societies working at a distance from headquarters.

It may not be universally known that there already exist in West China printing presses with metal type, which we hope to employ in printing our literature. At the present time a large number of books and tracts are on hand in the depôt of the Central China Religious Tract Society in Chungking, and will be available for use in supplying orders. It is our intention, as these become exhausted, to replace the stock, so that it may always be possible for missionaries to obtain any book or tract contained in the catalogue of the C. C. R. T. S. After a time we hope to publish and distribute a catalogue of our own.

The Executive Committee would therefore appeal with confidence for your assistance in raising a fund sufficient to start the Society with a good stock. The entrance fee, as you will see, is three Taels for each person ; but it is plain that even if every missionary pays this, and thus becomes a member, we shall not have nearly enough to procure a stock sufficient to meet the constant demand that exists for the supply of Christian literature. We are writing to Tract Societies, to friends in England and America to seek their help ; and we hope there may be a favourable response to this appeal ; but we feel that it will still be necessary for the workers

on the field to give as liberally as they feel it possible and right to this object.

While our immediate need is for donations to help the work in its initial stages, yet the Society's annual income from sales will need augmenting by subscriptions; and we shall therefore be very glad to receive any promises that may be sent us of annual subscriptions.

We enclose a list of sums already subscribed.

We remain,

Yours very sincerely,

SPENCER LEWIS,

*President.*

LEONARD WIGHAM,

*Secretary and Treasurer*

## LIST OF SUBSCRIPTIONS.

En. Fee.	Donation.	An. Sub.	Tls.	Tls.
Rev. S. Lewis..			10	
Mrs. Lewis ..			3	
Rev. Q. A. Myers			3	
Mrs. Myers ..			14	
L. Wigham ..			3	
Mrs. Wigham ..			4	
Mrs. Wigham..			3	5
Miss Cumher ..			3	
Dr. H. Parry ..			3	
Mrs. Parry ..			3	
Mrs. Moses ..			3	
Miss Gallaway			3	
Mr. Carnow ..			3	
Miss Hunt ..			3	
G. F. Row ..			3	
Rev. S. Lewis..			3	
Mrs. Davidson			3	
Mrs. Davidson			3	
James Murray			3	
Mrs. Murray ..			15	
Dr. Wolfendale			3	
Rev. A. E. Claxton			3	
Mrs. Claxton ..			3	
Miss Ramsay ..			3	
Dr. McCartney			3	
Mrs. McCartney			3	
Rev. W. E. Manley			3	
Mrs. Manley ..			3	
C. Ramsay ..			3	
J. Mason ..			3	
Mrs. Mason ..			3	
A. W. Davidson			3	
She-hung			3	



## A UNION HYMNAL AND CATECHISM.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I make a suggestion through your paper, and at the same time help to arouse public interest, and perhaps create, to some extent, an opinion on a matter in which I feel great interest? It is that the committee now making arrangements for the General Conference to be held in Shanghai in 1901, should take into consideration the advisability of recommending to the Conference the wisdom of having a union catechism and hymn book prepared by a representative committee for the use of the church in China. Surely, Sir, the time has come for such a movement. The Christian church is now becoming a power in the empire, and with the introduction of improved facilities for travel our members will frequently find themselves located in districts where there is no representative of the branch church in which they were converted. It would go a long way towards making such wanderers at home with the local church to find them singing the familiar hymns which first nourished their own early faith, and would also facilitate the holding of interdenominational conventions which are becoming quite recognized institutions in certain provinces.

Nothing would do more to further the spirit of union which is springing up among many of our churches in China than the fact that they all received their first instruction in the essentials of the faith from the same catechism. This is of course only possible if the work is prepared by a representative committee, such as a body like the proposed Shanghai Conference alone could appoint. Why should we continue using different hymn books and different catechisms,

appearing to be outwardly divided to the injury of our faith, where in reality we are one? For there is nothing in which the church is more cosmopolitan than in its hymnology, and on the foundation truths of our faith there is also no division between us. Why then should each mission have its own special hymn book, and why should seven or eight catechisms be in use where one would do as well?

I take it for granted that we all believe in having live hymn books, and that there is no difference between us as to the value of catechetical teaching for our converts and enquirers. The church with a catechism will always hold its own against the church which has none.

As to the possibility of a satisfactory and successful union catechism being prepared there can be now no doubt; vide the new catechism recently published by the National Council of Evangelical Free Churches in England, representing all the non-conforming bodies in that country. All denominations but the Episcopal were represented on the committee which prepared it. On the mission field, where the perplexing problems connected with a state church have no place, it should be possible for a committee to be formed for the above objects, which should include the whole Protestant church.

I leave for further consideration such minor points as to whether the catechism should be published in one or two vols., the first containing the simpler elements of the Christian faith and suitable specially for circulation among the heathen, the second dealing with deeper experimental subjects beyond the grasp of the unconverted man; or whether the catechism should be confined to the former list of subjects alone. Anyhow a union catechism and hymnal,

however simple, would be a distinct gain on our present methods.

If others feel as I do I trust they will make known their opinions to the committee, either through the RECORDER, or privately, that

the subject may receive due consideration.

Thanking you in advance for permission to make this suggestion through your columns,

I am, yours truly,  
C. SPURGEON MEDHURST.

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## Our Book Table.

The Religious Tract Society have just printed a new lot of the Ten Commandments, very large type, scrolls suitable for hanging on the wall. Mounted, 30 cts. Unmounted, 15 cts.

道原晰義. *Native Religions and Christianity*. By Rev. A. G. Jones, English Baptist Mission, Shantung. Twenty-four leaves. Sold by the Mission Press, Shanghai. Price 3 cents.

Those who have watched the great progress of some Missions in China while other Missions seem to be making scarcely any headway at all, cannot but often ask themselves, why is this when we are preaching the same Gospel? The answer is not a simple one, for the problem is complex, but this book will give *one reason* for the success of the Gospel, and that is in the way the Gospel is presented, and in the spirit in which their old religions are approached.

This book is not written in the spirit of condemnation, as so many books are, as if God had left all the non-Christian religions without any witness for Himself, forgetting that by so doing they unconsciously disparage the providence of God. But Taoism, Buddhism, and Confucianism are each passed in review, and full credit is given to them for their high and noble aims while the transcendent truths of Christianity

are set forth in a friendly loving spirit. The style, too, is that of the essay type which commends itself so well to all the *literati*. All students of comparative religion will be glad of this booklet.

T. R.

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### REVIEW.

*Foreign Cookery in Chinese, with a preface and index in English.* By Mrs. T. P. Crawford. American Presbyterian Mission Press, 1899. Price, 50 cents.

The "foreign house-keepers and native cooks," for whom this book was prepared, and for whom it is now published in a revised edition, will find it without doubt the aid which the author intended. Her own "long felt need" has developed a supply for many another similar need, and many a young house-keeper in China, and perhaps a few older ones, will find here the very help for which they wait. We imagine the Chinese cooks will breathe as heartfelt thanks as their foreign mistresses, for they are often as truly expected to make bricks without straw as the children of Israel were of old. And between these covers we find the very straw with which to "build foreign rice."

We hope they will read, digest, and follow the excellent instructions in the preface as to order and cleanliness; and the style is so clear

and simple that we expect the book will prove a friend indeed to many a confused cook who now wanders in perplexity among the wishes of his foreign mistress, who is unable to speak to him intelligently in his own language.

Two hundred and seventy-two carefully selected receipts, numbered in both English and Chinese, with a preface in each language, make it very practically useful to both mistress and servant. The one infallible receipt for the washing of flannels may prove a sure cure of certain straitened circumstances and of itself be fully worth the price of the book.

M. F.

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Report of the China Agency of the British and Foreign Bible Society for the year ending December 31st, 1898.

This is a pamphlet of 111 pages, and records what is, in all satisfactory respects, a "record" year of Bible Society work in China. Expressed in pages the printing for the year reaches the magnificent total of 158,043,966, whilst, as regards issues, over one million volumes were sent out during the year under review—the exact figures being 1,033,715, or 271,814 more than the total of the previous year. In the issues to other agencies and societies there is an advance of from 46,671 to 97,325 copies. In the Scriptures issued to sub-agents and correspondents there is an increase of 118,661 copies. From the details given in the first table it will be seen that there has been a large demand for New Testaments. Last year an increase of over 10,000 was reported, this year shows a further increase of no less than 25,432. It is impossible for us in our space limitations to go further into the tables and sales list, but a perusal of them all will amply indicate the remarkable advance forward and the effective and judi-

cious arrangements made for the distribution of the printed page. Of greatest interest to all missionary readers is the large section devoted to sub-agency and colportage reports. In a skillful and happy manner Mr. Bondfield has woven from the prominent features of a voluminous and wide correspondence a story which will gladden every missionary heart,—a story of patience, heroism, faith, and love; a true story of colportage methods and results; a story that shows how gladly and efficiently the great body of missionaries co-operate in colportage supervision; a story that leads the listener to praise God for the goodness with which he has crowned the past year. In these days of open doors we are glad to see that a 21st section is reported from the Philippines, the occupation of Manila by the U. S. troops making possible, in a tentative manner, the resumption of Bible Society work. In the references to translations and revisions we see how much good work has been done during the year by the "Conference" companies of translators.

G. M.

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China and Its Future: In the Light of the Antecedents of the Empire, its People and their Institutions. By James Johnston, author of "China and Formosa," 1899.

This is an optimistic book. It consists of seven chapters, and describes the country, people, history, government, education, etc., of the Chinese in a very pleasing and instructive way. After reading it one feels that the Chinese characteristics are not so bad after all. The author discloses their merits, and gently and lovingly draws out their frailties with the object of their amendment. His chapter on "The Religion of China" is an excellent *résumé* of the cults of this

land. We cordially agree with Mr. Johnston in his concluding remarks that there are many reasons for hopefulness in the future of China. God has something good in store for this great people. "When people speak of breaking up the empire of China," he says, "or the conquest of it by any one nation in Europe, they forget what the empire is. A country of 1,800 miles in length, and as much in breadth, a compact and solid unity of ample resources for a population equal to a fourth part of the whole world, a population of one race, one law, one national religion, from which there is almost no dissent, only additions—to break up such a country into portions to suit the limited capacity of assimilation by the small nations of Europe, would be a hard task if the nations of Europe were of one mind, but with their suspicions and jealousies, impossible," etc.

His second ground of hopefulness is derived from a study of the history of China: "Her past and pres-

ent civilization is all her own; she owes nothing but her misfortunes to foreign sources."

"A careless reader, or a shallow philosopher," says Mr. Johnston, "may turn on us and say there is little hope for an empire of hypocrites, and if they were playing the hypocrite intentionally and universally, or even generally, we would be disposed to agree with them; but the fact is that conscious hypocrisy is not the rule, nor by any means universal. Hypocrisy never is *the rule*; it must be *the exception*, or it would deceive no one; its nature and use are to deceive by imitating, or pretending to, virtue, admired or followed. It is one thing to have a high standard and come short of it, and quite another thing to use the form of virtue intentionally as a cloak to deceive the virtuous." The book is well bound, well printed, and contains 15 illustrations, two of which are views of the Kuling valley.

S. I. W.

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## Editorial Comment.

"MAY meetings" were quite in evidence in Shanghai this year; there having been, first, the Local Convention of the Christian Endeavor Societies in conjunction with the Epworth Leagues, followed by the Triennial Meeting of the Educational Association, the Anti-Opium League and the gathering of the National Young Men's Christian Association. The meetings of the Educational Association and Y. M. C. A. were well attended by representatives from well nigh all the principal parts of China where such work has been begun, and a long step forward

has been taken by both these Societies.

\* \* \*

THE book prepared by Dr. Park—The Opinions of One Hundred Physicians—should have a wide influence for good *re* the opium question, and should be convicting, where conviction is needed, as to the unquestioned evils of the use of the drug in China. It should have a wide circulation in the home lands, where there is all too little information and no little false sentiment as to what are really the facts. There can be no longer any doubt with this book before them.



WE are glad to see increasing evidence that the Report of Dr. John R. Hykes, of the American Bible Society, on the Philippine Islands, has received at home the attention which it deserves. The *Outlook*, one of the leading religious papers of the United States, remarked in a recently received issue (though under the strange caption "The Bible Society in Japan"): "This special report on the Philippine Islands as a field for the work of the Society, is of value to all interested in the questions now uppermost in the minds of American citizens. We have nowhere seen a clearer statement of the exact social and religious condition of these islands. Mr. Hykes says that the Roman Church has largely lost its hold on the people, because of the miserable character of many of the parish priests. He gives an interesting account of Aguinaldo, and says he found the insurgent leader and those associated with him favorably disposed to the United States and toward Protestant missions. He says that if the islands were to go back to Spain, nothing could be done; that it is doubtful whether much could be done if they become independent. In other words, the question of religious liberty, seems to be largely dependent on American occupation and influence.

The Bible Society is getting all possible information in order that it may act wisely and effectively when the doors are opened and religious liberty is assured. The report of Mr. Hykes ought to be widely read."

THE "sermon-novel" "In His Steps," noticed in these columns

some time since, has had a singular history in England, where at that date it had just appeared. It would appear that Mr. Sheldon, like Mr. Kidd, the author of "Social Evolution," had no idea how much his work would be esteemed, and so neglected to obtain an international copyright. When the book became fairly known in London, without extraordinary means to stimulate the circulation, it took that impassive World's Capital by storm. The London correspondent of the *New York Evening Post* twice cabled news about the phenomenal sales in London, where it is said that thirteen publishers have reproduced it at prices ranging from \$1.00 to one penny. Since the days of Uncle Tom's Cabin the like of this has not been seen. Upon this success in getting the public ear, ensues the inevitable discussion, and Mr. Clement Shorter contends that Mr. Sheldon's book is really immoral, which is explained to mean that it is economically wrong in attacking "vested rights." It is certainly a good sign that a profoundly religious book, although perhaps unduly emotional as many have claimed, should command such earnest and prolonged attention on both sides of the Atlantic. It will be a good day for China when there are Chinese enough ready to peruse attentively a work raising the question what Christ would do in their places. Whether this conception could by any possibility be conveyed to the Chinese mind through the costume of such an essentially Occidental tale, is highly doubtful. But the *ideas* are certainly transfus-

able into the Chinese language and into the Chinese heart.

\* \* \*

WE wish that all who entertain such strong ideas as to the evils of different denominations working on mission fields, would read the following testimony of Mr. Inwood, who has recently visited so many of the different parts of China and seen so much of mission work. No doubt the majority, if not all, of these croakers are people who have never visited mission fields and judge of what must be here from what they see at home. But so far from sectarianism being intensified here it is diminished many fold from what it is in England and America. Mr. Inwood, writing from Chungking, says:—

One was profoundly thankful to notice that the denominational differences, so much accentuated in similar conferences at home, never found one momentary expression here. Personal differences there may sometimes be, but differences between organizations there is none. The interchange of love between the missionaries of different organizations is as delicate and brotherly and spontaneous as between members of the same Mission.

\* \* \*

WE have received a pamphlet of 32 pages entitled "The Future of the Pacific Ocean," which was read before the Unitarian Club of California, at San Francisco, March 20th, 1899, by Eli T. Sheppard. Mr. Sheppard is well known in China, having been U. S. Consul in Chinkiang nearly thirty years ago, and from 1872 onwards for some years Consul at Tientsin—indeed the *first* American Consul at that now flourishing port. While he lived in China he was recognized as a man of exceptional ability, and this brochure shows that he is in the habit of doing his own think-

ing. His historical survey is wide, and the reasoning is forcible. He points out the inevitable trend of history, and urges the moral obligations resting upon the United States to carry through the task which has been so plainly laid upon them by providence. He criticizes the stately arguments of Charles Francis Adams and Senator Hoar for their failure to recognize this moral responsibility, and with excellent reason. It is to some extent a perpetual wonder that clear-sighted writers and thinkers, such as the author of this paper, do not perceive the truth and express their conviction of it, that the duty of the American republic to the peoples bordering the Pacific Ocean cannot possibly be executed without implanting the moral and spiritual forces of regeneration. Perhaps Mr. Sheppard sees this, but he gives his readers no certain evidence of it, and in default of it his cogent arguments fail of their deepest meaning. What has there been, what is there now in the commercial, the political, the scientific relations of the East and the West which is in itself adapted to promote the regeneration of the Orient so indispensably necessary and so apparently hopeless? Can it be believed that God has raised up the Anglo-Saxon peoples merely to conquer their rivals in trade and to hold the balance of political power? Mr. Sheppard's pamphlet ought to be widely circulated, especially in benighted New England, and it ought to be re-issued with a supplement showing that moral results can only be produced by moral agencies, and then circulated in still more benighted California.

## Missionary News.

### A Good Lead.

A correspondent mentions that "Our Manchuria Irish missionaries are offering to support out of their own salaries another worker for five years and give £200.00 a year for that period. This, I believe, will have a good effect on the home churches, and it has been the means, I believe, of another gentleman in Belfast giving the same amount for another."

### Anti-Opium League in China.

#### Contributions.

Previously reported	...	\$548.70
Foochow collection, per		
Rev. G. S. Miner	...	85.00
H. H. Horsey, Tls. 10	...	13.38
W. Ching-chong	...	15.00
J. D. Chang, of the Shang-		
hai Dispensary	...	10.00
Compradore U. S. Consul-		
ate, Shanghai	...	10.00
劉長春	...	10.00
麗來盛	...	50.00
錫金書屋	...	10.00
朱金生	...	10.00
石台齋	...	10.00
江標	...	12.00
退思軒	...	10.00
邵生	...	10.00
公顯平	...	5.00
逸初居	...	10.00
董寔夫	...	10.00
張驥英	...	1.00
尊開閣	...	5.00
瑞記洋行	...	5.00
小長蘆館	...	50.00
小樓主人	...	10.00
Total,	...	\$900.08

An edition of 5000 of the book—Opinions of over 100 Physicians in China—is now paid for, but we want

money to print a Chinese translation of this book and start an anti-opium paper in Chinese.

W. H. PARK, M.D.,

Soochow, China, Treasurer.  
May 19th, 1899.

### Congregational Union.

Pursuant to an invitation issued some months since by the Congregational Association of P'ang-chuang, Shantung, delegates from the station of Hsiao-chang (L. M. S.), 120 li west from Pao-ting-fu, (400 li north-west); and from Lin-ch'ing (150 li south-west, the last two being stations of the American Board), met delegates from P'ang-chuang at the latter place on the last day of March.

A Congregational Union was formed, having for its objects the defining of the boundaries of the different fields; the adoption of rules for transfer of members living in the territory worked by another field; of rules preventing the reception of members from other fields who have been excommunicated or are under discipline without a certificate of good standing, and of rules debarring the employment of members of other mission churches by any station without a recommendation by the church to which the persons to be employed belong. The field covered by the four stations represented in this Association, embraces a region stretching from the Yellow River, in the district of P'ang-yin, on the south, to the city of Pao-ting-fu, a distance of about 630 li. The Union held two sessions of less than three hours each, besides an hour's prayer-meeting at the close and an informal evening conference over the boundaries. (One of the stations was represented only by a very able

native pastor, Mr. Meng Chi-tseng, of Pao-ting-fu.) In this brief time a constitution was adopted, a permanent organization effected, simple and satisfactory rules on each of the points mentioned adopted (also agreeing that church members shall have certificates annually renewed), and boundary lines agreed upon, extending for probably more than a thousand li. This was rendered a difficult matter by the undue proximity of some of the stations to each other and the circumstance that the work had become interlaced in a perplexing way. Yet a full, thorough, and cordial consideration of each difficulty led to a unanimous agreement on each separate item in a surprisingly short time. Each station was ready to give up something, and did so cheerfully. It was voted to suggest additional boundary lines between these four stations and other Missions not represented in the

Union, and to invite the attendance of some of them at the next meeting, which is to be held in Hsiao-chang on the first of April, 1900. On the Easter Sunday which followed the meeting of the Union the usual quarterly meeting was held in the P'ang-chuang chapel, the ten delegates from abroad mainly conducting the services so far as speaking is concerned. Thirty-six were received upon probation, representing seven counties, and thirty-one to the church. The number of communicants present was 333, and the attendants were from twelve different districts, or counties.

It was felt by all that this easy step in advance is a highly important one, and that if it had been taken ten years ago it would have been even better. Are there not many regions where the time is ripe for a better and a closer understanding between contiguous workers?

A. H. S.

### May Publications, Presbyterian Mission Press.

法會通  
約翰註  
舊約節  
新約節  
馬太要  
約翰講  
彼得講  
節錄義  
讚神蒙  
救世聖  
幼徒教  
詩歌

International Law. Educational Association.  
Commentary on John (Wên-li). Chinese Tract Society.  
Old Testament History (Mandarin). O. M. Sama.  
New Do. Do. Do. Do.  
Questions and Answers on Matthew (Wên-li). (Rev. W. Dean, D.D.) P. M. P.  
Commentary on John. Rev. W. S. Moule.  
Do on Peter. Do.  
Old Testament History (Mandarin). P. M. P.  
Hymn Book (Mandarin, small). P. M. P.  
Christianity and Confucianism. S. D. K.  
Association Hymnal. Nat. Com. College Y. M. C. A.  
Gospel of the Heavenly Kingdom. Chinese Tract Society.  
Ten Prize Essays. Do.  
Come to Jesus. Do.  
Condensed Statement of Christianity. Do.  
Thoughts on Prayer. Do.  
Search for the Truth. Do.  
Prayer Book (Shanghai Colloquial). Am. Ch. Mission.  
Metrical Tracts (eight). C. F. Hogg.  
Catechism (Wên-li). Do.

Progressive Lessons in Canton Dialect. Rev. A. A. Fulton.  
Opinions of 100 Physicians on the Use of Opium in China. Anti-Opium League.  
Chinese Music (with illustrations). Mrs. Timothy Richard.  
*Medical Missionary Journal*. Vol. xiii, Nos. 1 and 2.